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CALVINIST CONTACT

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GOVERNMENT APPROVES REDEEMER COLLEGE

by Keith Knight
Editor

Those people deeply involved in the creation of a Christian college in Ontario have experienced a true miracle. The Ontario Legislature has given total and complete approval to the Redeemer College.

Bill Pr 48 received final reading in the Legislature on December 9, after having received a warm reception in the standing committee on general government.

It was in the committee where most of the hard hands-on work took place between committee members, Ministry of Education officials and a group of seven from the Ontario Christian College Association.

The college is legally called Redeemer Reformed Christian College, a change which was made by the government committee, but it will still be popularly known as Redeemer College.

Redeemer College will be able to grant degrees, diplomas and certificates in the general arts, humanities, and sciences, but that degree granting will be done, for the first few years, under the supervision of either an Ontario university or an accredited educational institution outside of

Ontario such as Calvin, Dordt or Trinity.

There was a great deal of concern that Redeemer College would only be able to grant religious degrees such as Bachelor of Christian Education and Bachelor of Christian Studies however the revised act makes it possible to provide degrees up to a PhD, if desirable.

The charter means that OCCA no longer legally exists and that OCCA's board of directors is currently the board of governors of Redeemer College until an enlarged board is elected by the membership.

Now to quote from the objects and purposes of the college as approved by the provincial government. The college is created "for the advancement of learning and dissemination of knowledge on the basis of the Reformed confessions, traditions and perspectives."

The college may offer:

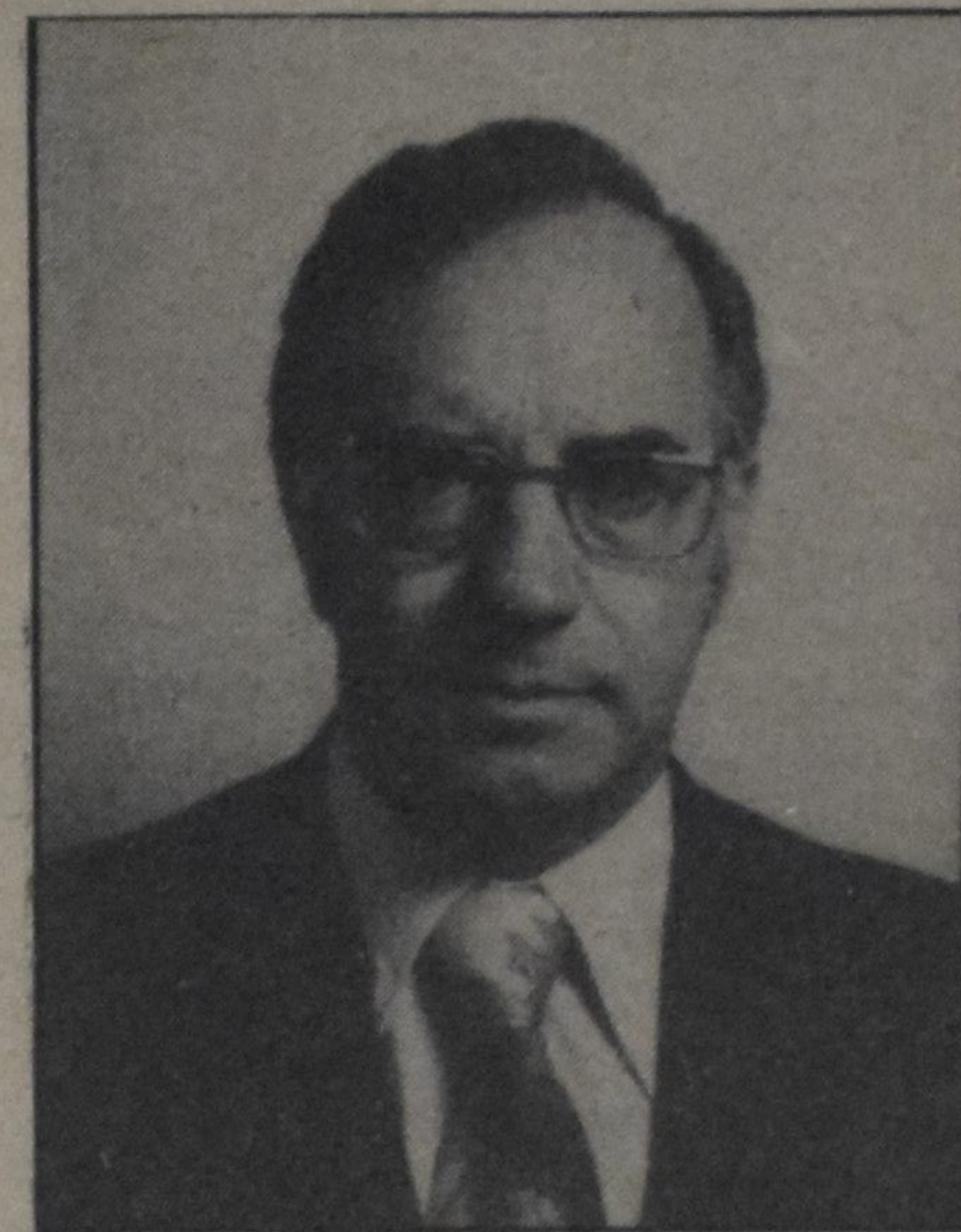
—"degree, diploma and certificate programs and courses of study based on Biblical and theological studies, studies in the foundations of Reformed Christian perspectives, which programs and courses MAY include studies in the general arts, humanities, and sciences, both natural and social, permeated by such Scripturally-direc-

ted Reformed Christian perspectives, in accordance with the Statement of Basis and Principles as set out in the bylaws of the college;

—"diploma and certificate programs and courses of study in the general arts, humanities and sciences, including both pure and applied natural and social sciences in accordance with the Statement of Basis and Principles as set out in the bylaws of the college;

—"degree programs and courses of study in the general arts, humanities and sciences, including both pure and applied natural and social sciences under the supervision of and pursuant to a written agreement with (either) a university established under an act of the Legislative Assembly, (or) an educational institution established outside Ontario which has the authority to grant non-religious degrees and which the Minister of Colleges and Universities has determined is accredited in its jurisdiction of origin (such as Calvin, Dordt or Trinity), or an education institution not referred to in the first two parts with the written consent of the Minister of Colleges and Universities (such as Queen's University);

—"diploma and certificate programs and courses of study sponsored jointly



Rev. Henry R. De Bolster, OCCA Board President.

with other educational institutions, or with industry or commerce."

That is the meat of the government-approved act. It provides Redeemer College with a great deal of room in which to grow and mature and it gives its Academic Council a great deal of room to prepare programs and courses which can ultimately receive properly recognized degrees.

Is Ontario's Bill 4 dying a quiet death?

by R.E. Vander Vennen

As the Ontario Legislature heads towards its Christmas recess it is an open question whether the government will take action before the recess on its controversial Bill 4, An Act to regulate the Granting of Degrees.

If the government does not act on Bill 4 in the next week or two, the bill, which has not been brought up for legislative

action since its First Reading on March 13, may die a natural death. The recess was scheduled to begin December 10 and does not end until March. There is every sign pointing to a spring election in Ontario, which means that Bill 4 is not likely to receive action in the Spring.

Apparently there is a difference of opinion in the Cabinet on whether the bill should be amended, dropped altogether, or enacted in its present form. Opposition to the bill within the Legislature has been sparked by the efforts of supporters of the Institute for Christian Studies, of the Ontario Christian College Association, and other persons. They have called attention to the fact that the sweeping provisions of the bill would seriously cut into freedom of education, especially as exercised by Christians.

If the Tories should be able to form a majority government following a Spring election, they would be able to re-introduce Bill 4 and could enact it with less concern for opposition to it. In that case it would be better for the bill to come up now, in a minority government situation and shortly before an election.

Opposition to Bill 4 itself is less vigorous now than earlier because most Christian schools affected by it have been assured by the government that they will be able to get charters granting the right to give degrees with religious designations in the title. A certain kind of determination and insight into the norms of justice and freedom are needed in order for people to fight bad legislation even after its bad effects on your own situation have seemingly been turned aside. Reformed people are urged to continue to work for good

legislation and to witness against harmful legislation, as part of our thankful Christian response to the relatively open system of government with which God has blessed us.

The Institute for Christian Studies, in addition to its continuing testimony on Bill 4 and its efforts to keep people informed of its status, is applying for a degree charter from the government and is engaging in discussions toward university affiliation. In its charter application the Institute is preparing to fight the government's policy statement that it cannot grant degrees in the area of the arts and humanities. If that effort is to be successful there will need to be renewed support from Christian people who feel strongly about the principle at stake and the way it applies to the Institute.

Recent supporting help of the government has resulted in a willingness by York University and the University of Waterloo to discuss affiliation with the Institute. Affiliation with a university means that the university would actually grant the degree, and therefore would need to have enough academic supervision to know that the degree is academically sound. In spite of the attractiveness of this kind of "accreditation," the Institute would only be able to accept such an arrangement if its religious integrity were safeguarded.

It is heartening to see the support given to the Institute's struggles with Bill 4 by the wider Christian press.

It is well to recognize that these various activities towards charters and university affiliation do not stand or fall with Bill 4. These efforts toward formal recognition of our educational insti-

tutions are important whether or not they are made necessary by Bill 4.

One interesting sidelight of these charter applications is the way they affect the structural organization of our institutions for Christian higher education in Canada. A charter is an instrument to incorporate an institution, to let it stand on its own two feet in our society. Our practice has been to use the idea from The Netherlands that an Association should sponsor and support the school. That means, though, that the school itself does not have the legal control over all its money or its administration. But the school must have that control in order to be incorporated in Canada. One result is that when The King's College received its charter it needed to drop the Christian College Association (Alberta) as a separate organization.

Further, the charter application of the Ontario Christian College Association (OCCA) calls for not continuing OCCA as a separate organization but for absorbing it into a new school tentatively called Redeemer College. Perhaps the most striking case of this kind of thing exists with the AACS and its Institute for Christian Studies. The Institute's charter application will probably also need to call for the fusion of the AACS with the Institute in such a way that the name and separate identity of the AACS will be dropped. Such a change on the Canadian scene may well be helpful, though, since no significant principle is involved and since there are always difficulties in managing a dual institution which is actually a single entity.

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Viewpoint

Christian schools face challenges to broaden horizons

Based on a strong commitment to provide basic Christian education for our children, dozens of Christian schools were born in the 1950s. Despite tough economic conditions in those days, the tough Calvinistic pioneers saw the need to forge ahead with simply-structured block buildings.

Most of those elementary schools have risen among better times in recent years. Most have been expanded to include more classrooms and gymnasiums.

The same has happened at the secondary school level. Their 25 year histories have boasted strong academic programs so that it could meet the needs of at least a core of students who were seeking higher education in the areas of teaching, nursing or other academic professions.

Canada now boasts a network of strong academic secondary schools. Thankfully, school boards and parents are now seeing the need to look after the needs of those students who are not academically inclined. Some established schools have added technical wings so that students can take a few "shop" courses while the girls learn home economics in good-size kitchen facilities.

Many newly constructed schools incorporate these ideas when they start up new facilities. A beautiful case in point is Smithville District Christian High School, east of Hamilton, Ont. It combines a strong and a spacious home economics/sewing room. It has a beautiful library and a huge gymnasium.

It is heartwarming to see that those parents who approved plans for that building did not consider those added features as "extras" but rather as necessities. For those communities who have longstanding high schools, they will also have to look at expanding their facilities to provide much needed programs for their children.

Parents have contributed heavily to provide a good academic school for their children. But now we must work on expansion of facilities and courses so that those "other" children will be able to attend our Christian high schools as well, and benefit from a Christian perspective in home economics and the trades.

Now that our schools are firmly established — some are older than others — we have to look at a broader curriculum base so that we can meet the total needs of all our children.

After being accustomed to a program

centred around the Three "Rs" for more than a generation, it may seem difficult to realize that an expanded curriculum is actually necessary. If we are to believe that God rules all of our lives, then He certainly has a place in a carpenter's shop or a mechanic's garage or a mother's kitchen.

Every vocation and occupation requires Christian direction and education. A music/art program in a school is not a frill. A woodworking shop in a school is not a frill.

In a new age where technology is advancing so rapidly and where specialized education has become the norm, it is important for our Christian schools — both elementary and secondary — to grow and expand with the times. Our institutions are not glorified Bible schools but rather places where Christian instruction is interwoven into the fabric of the curriculum, to weave a garment based on Reformed thought — a garment which is worn within the body to become its soul, and a garment which is wrapped around the body for the entire world to see.

We cannot separate God's Word from life. A student who desires to praise God with his hands in a skilled trade should be able to find an education that

is Christian.

A generation of immigrants constructed most of our Christian schools across the continent. Today, a new generation is emerging and that struggling must continue so that the schools which we have will be improved in facilities, in the quality of staff and in a growing curriculum.

Even though the school structure stands, our job is not yet finished. Let us this new generation sacrifice for the sake of Christian education. Let new schools be built where none presently stand. But let existing schools be improved so that new, unique, yet essential courses can be offered to a new generation of children.

In times of riches (compared to the 1950s), let us not stop giving to the cause of Christian education. New challenges already face us in the area of higher education. We already have The King's College and, prayerfully, we will soon have Redeemer College in Ontario.

As the height of Christian education continues to spread. Let us continue to give financially so that our children may grow spiritually... for Christ's sake.

Keith Knight

OUR FAITH, OTHER FAITHS

Universalism — All of mankind is saved

by Johan D. Tangelder

Will we get one world culture, as Arnold Toynbee prophesied, accompanied or supported by — even with a host of diversities — one world religion? Or will there be a continuation of cultures and religions, but with Christianity losing its unique character?

Series of books have been published, conferences conducted, and dialogues held between Christians and representatives of other religions dealing with the crucial question of the meaning of Christ's coming to this world. Is Jesus Christ the Saviour or the great Teacher, Model and Founder of the Christian faith? Is Jesus Christ a Saviour who stands in line with other saviours such as Confucius, Buddha, Krishna and others, or is He sole Saviour in whom alone salvation is to be obtained?

Is Christ's atonement unlimited and does election embrace all men rather than some? Is John 3:16 a repetitive experience in the history of mankind or is it a once-for-all event? Has one the right to read: "For God so loved the world that He gave Buddha, Zoroaster, Lao-Tze, Confucius, and eventually, His only begotten Son" for the salvation of the world?

We should neither be shocked or surprised. Of course these questions are not new. The great Christological creeds of the Church are solid evidence of the struggle within early Christianity to define the nature, character and mission of Jesus Christ. For example, Justin Martyr (ca. 100-165) held that those who have lived in their own particular age and culture according to the Logos (Word) were Christians, even though they may have been considered atheists by their contemporaries.

He cited as examples, Socrates, Heraclitus and others of like-minded,

pre-Christian Greeks. Centuries later, Nicholas of Cusa (1401-1464), a high prelate of the Roman Catholic Church, made a trip to Constantinople. He returned with the vision of reconciling Christianity with Islam. In his book, *De Pace Fidei*, written in 1453, he asserted that there was only one religion, the cult of those who live according to the principle of wisdom. So the present day struggles are not new. However, they are fought with ever increasing intensity.

Since the eighteenth century Enlightenment, the thought that everyone can find God in his own way, and that, therefore, all religions are equal, has seriously hindered the expansion of mission consciousness. When Dr. Richard Henry Drummond, professor of Ecumenical Missions and History of Religions, writes that in some of the teaching and practice of Buddha you can find the presence and work of the same God who wrought so wondrously in the history of Israel, he discourages Christian outreach to Buddhists.

The Roman Catholic theologian and specialist in Hinduism and Indian philosophy, Fr. Raimundo Panikkar teaches that Christ came not to found a new religion, but "to bring to its fullness every religion of the world." Christianity in India, therefore, should be "Hinduism itself — converted — or Islam, or Buddhism, whatever it may be." With such sentiments, any attempt to engage in a missionary program in India appears futile. Why missions, if, as Panikkar says, "Most of the so-called Christian truths are to be found in other religions?"

Why the appeal of universalism, the salvation of all mankind? We live in a society where absolutes are derided. We are not only witnessing a breakdown in moral authority, but one in

theology as well. Universalism itself implies permissiveness because it is the speculative belief that every person will enter into eternal life regardless of his attitude either to God or his fellow man. Universalists argue from the premise of what is acceptable to their own norm, which is under the influence of sin. They receive the praise of much of the news media for their understanding of our world and their humaneness shown to non-Christian religions. It is more polite to talk about relating various peoples to Christ than to mention conversion and repentance.

But dare we say that the most reprehensible evil — whether the Nazi extermination of the Jews or Judas' betrayal of Jesus — must evoke from God only an expression of love? This type of Gospel is foreign to the Bible. As appealing universalism may be to modern man, it is nevertheless contradictory to the Scripture.

The total "finality" of Christ, and the absolute "soleness" of Christ as Saviour and Lord are proclaimed. He alone is Truth, the Bread and the Water of life, the Light of the world and the Way to God. There is no other name in which salvation is given. We must conclude from Scripture that there are men, who will be cast into the lake of fire (Rev. 20:11-15), because they refuse to turn to Christ.

Church growth will only take place when the Gospel is proclaimed without compromise. Any church which leans towards universalism will turn cool towards the great mission command given by our Lord. If all men are already saved, why bother to risk your all? But if men are perishing outside of Christ, we had better get busy with missions, whether we are in a Canadian metropolis or in a lonely outpost in the African bush.

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LETTERS

Faith healing still has power today, says reader

Dear Sir:
In his article on faith-healing, (Nov. 14, 1980, p.6), pastor Ralph Heynen writes: "But I don't believe that when a man lays his hands on somebody or anoints them with some kind of oil or water, that that is going to make the people well. It often takes the opposite effect."

The Bible, however, gives us completely different information. The healing ministry of Jesus was very much a ministry of the laying on of hands. This laying on of hands by the Lord is mentioned in Mark 6:5; Mark 7:32, 33; Mark 1:40-45; Mark 8:22-25; Matthew 8:15; Matthew 9:18-25. See also Luke 4:40, where Jesus heals the masses by the laying on of His hands; Luke 13:13, etc., in the K.J.V.

When Jesus goes to heaven to sit at the right hand of His Father, the last words He speaks to the Apostles, are to lay hands on the sick, and they shall recover — Mark 16:18. The Apostles obeyed this command of the Lord as we can read in Acts 5:12; Acts 19:11, etc.

In Hebrews 6:2 and 3, Paul outlines the doctrines of God, namely baptism, the laying on of hands, resurrection and eternal judgment, and to follow these doctrines in our teaching, if God permits. Jesus

again addresses the church about the laying on of hands, in James 5:14-15, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

My question is, how many "elders" in the church today, anoint the sick with oil, lay on their hands, and pray the prayer of faith? How many obey this instruction of the Lord? How many have become skeptical and unbelieving, saying: "It does not have to be done in this way?" Thereby changing the Lord's doctrine, into the doctrines of men.

I also would like to state my disagreement with pastor Heynen's statement: "Many of the cures that are claimed by these faith-healers are in the psycho-somatic realm. They are the kind of illnesses that manifest a strong influence of the mind over the body. And of these, only a small percentage receive a cure."

This, brother Heynen, is presenting a one-sided picture to the reader. Two out of three patients that go to the doctors office, suffer from psycho-somatic diseases, and for that reason we may expect

that an equal percentage of such patients may attend the Christian faith-healer's praise and prayer services. And maybe there are so many faith-healing services outside the "traditional" churches today, because these churches have been neglecting for so long, the Lord's instructions in Mark 9:18 and James 5:14-15.

Further, the word "psycho-somatic" therefore, should not be used to discredit faith-healing. In Jesus' days and in the days of the Apostles, as well as today, fake-healers were and are at work, but that does not mean that the real thing does not exist, then or now!

Speaking from my own experience, the Lord is granting today, healing to tens of thousands of believers and also non-believers, in miraculous ways, on a global scale. These healings take place in church services, evangelism and prayer meetings, small home prayer groups, and in many other ways. Patients are being healed from incurable, deadly diseases, such as severe diabetes, advanced leukemia and other incurable forms of cancer, coronary and other forms of heart disease, epileptic and other brain-disorders; incurable skeletal deformations and skeletal diseases, deafness and blind-

ness since birth, and so on. Also I have seen the instant cures, in hundreds of cases, after laying on of hands in the name of the Lord, of diseases, addiction, deep and suicidal forms of depression, etc., etc.

Such patients, after being cured by the Lord, are unable to go back to their former addiction — they are totally and completely healed, Praise the Lord!

Such are the blessings that God in His tender love and mercy, bestows on those, who follow His instructions and do what He says, in His name.

Why hands? Because He says so!

Why oil? Because He says so!

And brother Heynen, I know that you and I agree that the Lord knows better than you, me, and all the skeptical and unbelieving people in the world put together.

J. Van Weerden,
Ottawa, ON

EDITOR'S NOTE: Let us not start a long debate on the pros and cons of faith healing, but merely take these comments for what they are worth.

Winterfest comes in February

Dear Sir:
Soon winter will be here and snow will be surrounding us. It will be time once more for many Young Adults to consider Winterfest and to make plans for it.

This time, Winterfest '81 will be held on February 20, 21 and 22, to begin on a Friday evening and to finish Sunday afternoon. Muskoka Sands Inn in Gravenhurst has been booked.

We sincerely hope that many single Young Adults and young

married couples will be able to attend. Last year and the year before, Winterfest proved to be an exciting and rewarding weekend for all who attended. We are sure that it will be again this February.

Ads with full details have been placed in the *Calvinist Contact*. We hope to see many familiar and many new faces this February! All those that plan on attending, please bring along your talents and your instruments!

Jo-Ann Van Reeuwijk,
Sarnia, ON

OCCA and grade 13

Dear Sir:
The Ontario Christian College Association (O.C.C.A.), has mounted a campaign in Ontario to increase its membership significantly. The purpose of the campaign is to be able to indicate to the Ontario Government that O.C.C.A. has wide support for its request for a charter to operate a Christian College in Ontario. The literature distributed by the Association indicates that it wishes to operate a college initially in which the Ontario grade 13 year and one year of college would be offered to students.

After reading the Association's recent membership campaign literature, I wish to indicate why I and probably many others in Ontario cannot in good conscience support the Association's efforts with much enthusiasm. The Association's goal to establish a Christian college is indeed laudable and has my full support.

However, immediately the question arises as to the type of college intended. There are at least two possibilities. The one O.C.C.A. is pursuing would see a college established in which Ontario's grade 13 would be the initial year, probably eventually to be followed by three additional years. This model for a College is basically an American import which was

also adopted in some other Canadian provinces. Upon completion of the requirements, the students would obtain a degree which in its value would be similar to the degree awarded upon completion of a *three-year General Arts Program* in Ontario universities. I am aware that a few Ontario universities have the equivalent of a grade 13 to be able to accommodate the students from Catholic high schools, which traditionally have only offered a grade 12 education.

Another model for a college is the model used by the colleges in Ontario's universities. The Ontario universities offer a four-year program after which a student graduates and can continue his/her professional education. In this model, students enter the university after successful completion of grade 13 in high school.

As an Ontario educator, I am appalled by O.C.C.A.'s decision to want to appeal to the Ontario government for a charter to operate a college based on the model listed first above. I suggest that O.C.C.A.'s request for a charter has been greatly weakened by its wish to include a grade 13 year as a first year of the college. I feel strongly that the *content* of the grade 13 year belongs in the high schools. There may be a need for

change at this level. For instance, I favour that elementary school education be completed in seven years to be followed by five years of high school education.

O.C.C.A.'s request must be viewed only from the Ontario perspective. O.C.C.A.'s model of a college would lead to a situation in which students could look forward to earning a General Arts degree only. In my opinion, this is not good enough for Ontario students who wish to prepare themselves to work in God's kingdom. These students who require a Christian college education which would, in depth, at least be equal to or better than what is offered in Ontario universities' present four-year programs.

In addition, let me suggest that if the Christian high schools cannot offer grade 13, their students should complete grade 13 in public high schools. These students would only then be prepared adequately to enter an Ontario Christian College. Much money would be saved by parents and students as students would be able to continue to live at home that year. Recent research indicates that most Ontario educators and parents believe that grade 13 should remain a viable part of the high school program.

I suggest that O.C.C.A.

change its basic model for its proposed college and that its appeal for a charter be based on this revised model. O.C.C.A. would only then probably receive the broad support it

requires in its striving to obtain a charter for a Christian college.

E. Stienstra,
Toronto, ON

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Church Page

PASTORAL PONDERING

Openness within the congregation

How much should we pray for one another in public? Should I, as pastor, mention people by name when they no longer attend worship services, or when they live sinful lives, or when they face a difficult situation? We had a discussion as elders about that subject recently, and I would be interested in your views. Should I pray for your son or daughter, by name, during the congregational prayer if he or she is in special need?

One father and mother brought a request to us that the pastor should, in the midst of God's people, pray for their sons who no longer go to church services. And today we will do that. I hope that this prayer request will encourage other parents and concerned neighbours to do likewise.

Are we as a congregation, mature enough to pray for one another when we worship? What do you say? Some say such public prayers lead to gossip, pointing the finger and breakdown, rather than building up. Do you agree? If so, what does that mean? Does it mean that sickness and misfortune, physically and materially need public prayers; but adultery, theft, apostasy, and similar spiritual sins need the silent treatment?

I would propose that we become more open with one another, expecting our fellow believers to help bear our burdens.

Rev. R. Stienstra,
Trinity Chr. Ref. Church,
Abbotsford, BC

Knowledge of the Catechism is profitable

In pre-confession class, we are currently working through the Bible in a quick survey of the structure, the main contents, and the focus of the individual Bible books, beginning with Genesis, tracing the covenantal, historical redemptive line that leads to the coming of the Messiah. After that, we plan to zero in on a summary of Christian doctrine and life, following in the main, the highlights of our Confession.

"Catechism is to be taught on four levels if it is to be effective. Level 1 is memory work: tedious but necessary. Level 2 deals with translation questions: that is to say, the student should be able to give back in his own words what he has learned by heart. It is very important to have Scripture ready at hand and to know, for example, the Catechism answer to the question: "What is your only comfort in life and in death?" right off the cuff. If there ever comes a time when we do not have a Bible readily available, then it is beautiful to have a number of texts and confessional statements and hymns neatly tucked away in a memory bank. And when we are able to restate what we have learned in our own words, then we are ready to move on to the next stage, level 3: interpretation questions. Here the student learns about the relationships of the various parts of the Bible, the doctrines, facts and definitions, and how it all fits together in a larger harmonious whole. On level 4 we finally apply what we have learned. We work out what we have learned in actual life.

We have a time behind us in which memorization was minimized. But I think it is becoming more acceptable again. It's very basic, though not always the most interesting. It depends, of course, on one's attitude towards it. But it's amazing what we can do once we have set our minds to the task.

The beauty of it all comes out particularly on levels 3 and 4. Once we are that far, we've got it. But we have to keep in mind that there is no short cut to learning. If someone asks you, "What is faith?" you cannot give a better answer than the one found in Lord's Day 7 of the Catechism, the definition of Melancton, a friend of Martin Luther. With that answer memorized, you can begin to explain the basic elements of faith, knowledge and confidence.

Parents, help your children to memorize, to translate, to interpret, and to apply. Only then will catechism instruction really bear results, when it becomes a concerted effort of the church and the home. In so doing we will prepare our children, as Art. 63 of the Church Order says it, "to profess their faith publicly and to assume their Christian responsibilities in the church and in the world."

Rev. P. Van Egmond,
Rehoboth Chr. Ref. Church,
Toronto, ON

PRESS PARADE

This Morning Glory is no flower

Of the 32 ships I visited in May a few stand out. One of them is the "Morning Glory," registered in Liberia, yet with no Liberians on board. Some crew members told me their captain was Dutch, others knew for sure he was Danish. In reality, he was a Greek Dutchman. Originally Greek, he married a Dutch girl, took up residence in Nymegen on the Waal River. I told him that before our emigration, I was a chaplain for the boatsmen on the Ryn River and was stationed in Lobith, close to the German border and close to Nymegen. We carried on our conversation in Dutch which he knew surprisingly well. He gladly accepted literature in that language while I promised him that the next day, my faithful co-worker Johan Loeve would bring him a Greek New Testament, since Greek is still closer to his heart.

The chief-engineer turned out to be from Yugoslavia. Alas, I didn't carry all 50 languages which I have in stock, with me, so I made another promise to bring a supply in Serbo-Croatian. Other crew members included Filipinos. As usual, they were eager beavers when it comes to accepting and reading literature: Bibles, New Testaments. Many copies of our publication "Chart and Compass" found their way into their hands. I also left a package with 34 birthday cards behind. They would just have to wait patiently till their birthday came around.

Rev. J.E.F. Dresselhuys,
Ottewell Chr. Ref. Church,
Edmonton, AB

Mini-congregations for maximum enrichment

Plans have now been laid for a series of meetings of these small groups. They take place monthly on the second Sunday of each month. For those of you who are not familiar with the concept of mini-congregations, they are small groups composed of some ten or twelve people who meet together after church, in the home of one of the group, to take part in discussing a topic normally introduced during the evening service. Groups are ideally composed of a suitable mix of married couples, singles, young people and young adults. Their purpose is to give members of the group an opportunity to get to know each other, to contribute their viewpoints, to show concern and care for each other, and to help each other grow in faith and understanding of scriptures, and life's issues and problems. The Church Council encourages all members of the congregation to take part in mini-congregation meetings.

The groups that existed during the past season will be re-organized and re-distributed. Your new group convener will contact you during the coming week.

The topic for discussion the first Sunday evening concerns the area of faith development of young adults and growth steps, topics about which have been preached in the recent past by Rev. Ed Den Haan and Rev. Peter VanKatwyk. A discussion starter in the form of a question sheet will be made available.

Chr. Ref. Church,
Waterloo, ON

Church News

Christian Reformed

Called

—to Abbotsford (First), BC, Rev. James Joosse of Calgary (Emmanuel), AB.

—to New Glasgow, NS, Rev. B.H. De Jonge of Ottawa (Calvin), ON.

—to Hamilton (Mount Hamilton), ON, Rev. Henry Gunnink of Orangeville, ON.

Declined

—to Ancaster, ON, Rev. John Postuma of Welland, ON.

—to Penticton, BC, Rev. Harry Vriend of Truro, NS.

—to Brampton (Emmanuel), ON, Rev. Henry Lunshof of Meadowdale, ON.

Candidate Admitted

Classis Hamilton, in special session on the evening of Nov. 12, admitted candidate James Tuininga to the ministry of the Word and Sacraments in the CRC, with the concurrence of the synodical deputies. Thankful for the sustaining grace of our God in the life of our brother and for the gifts given to him we commend him to the tender care of our heavenly Father as he begins his ministry in the Ebenezer church of Jarvis. Mr. Tuininga's ordination was Nov. 21.

J.W. Jongsma,
stated clerk

Alberta South

Classis Alberta South is scheduled to convene on March 2 in the Emmanuel CRC of Calgary. All items for the agenda should be in my hands by January 16, 1981.

Stan Drenth,
stated clerk

New clerk

Sarnia (First), ON — Mr. Jake Vanderheid, 1314 Maynard, Sarnia.

Free Reformed

Called

—to Dundas, ON, Rev. A. Van Heteren of Wekendam, The Netherlands.

—to St. Thomas, ON, Rev. C.A. Schouls of Mitchell, ON.

40th Anniversary

Rev. J. Overduin, one of the pioneers of the Free Reformed Church of North America, recently celebrated his 40th anniversary in the ministry. Even though he is beyond the official year of retirement, he is still active in the ministry. Rev. Overduin served churches in Franeker and Enschede in The Netherlands before coming to Canada to serve St. Thomas, Aldergrove, Mitchell, Vineland, Pitt Meadows and London. Rev. Overduin is currently also the editor of the denominational paper, *The Messenger*.

Reformed

Rev. Yff dies

Rev. Peter J. Yff, pastor of First Reformed Church in Hamilton, ON, died on Sunday, Nov. 16, at the age of 56. Rev. Yff served the Hamilton church for 10 years and was also editor of the Reformed Church's official Canadian publication, *The Pioneer*.

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Dec. 13, 6:30 p.m.

Dec. 20, 6:30 p.m.

Dec. 27, 6:30 p.m.

Edmonton area:

CITV, Channel 13

Dec. 15, 6 p.m.

Dec. 16, 6 p.m.

Dec. 19, 6 p.m.

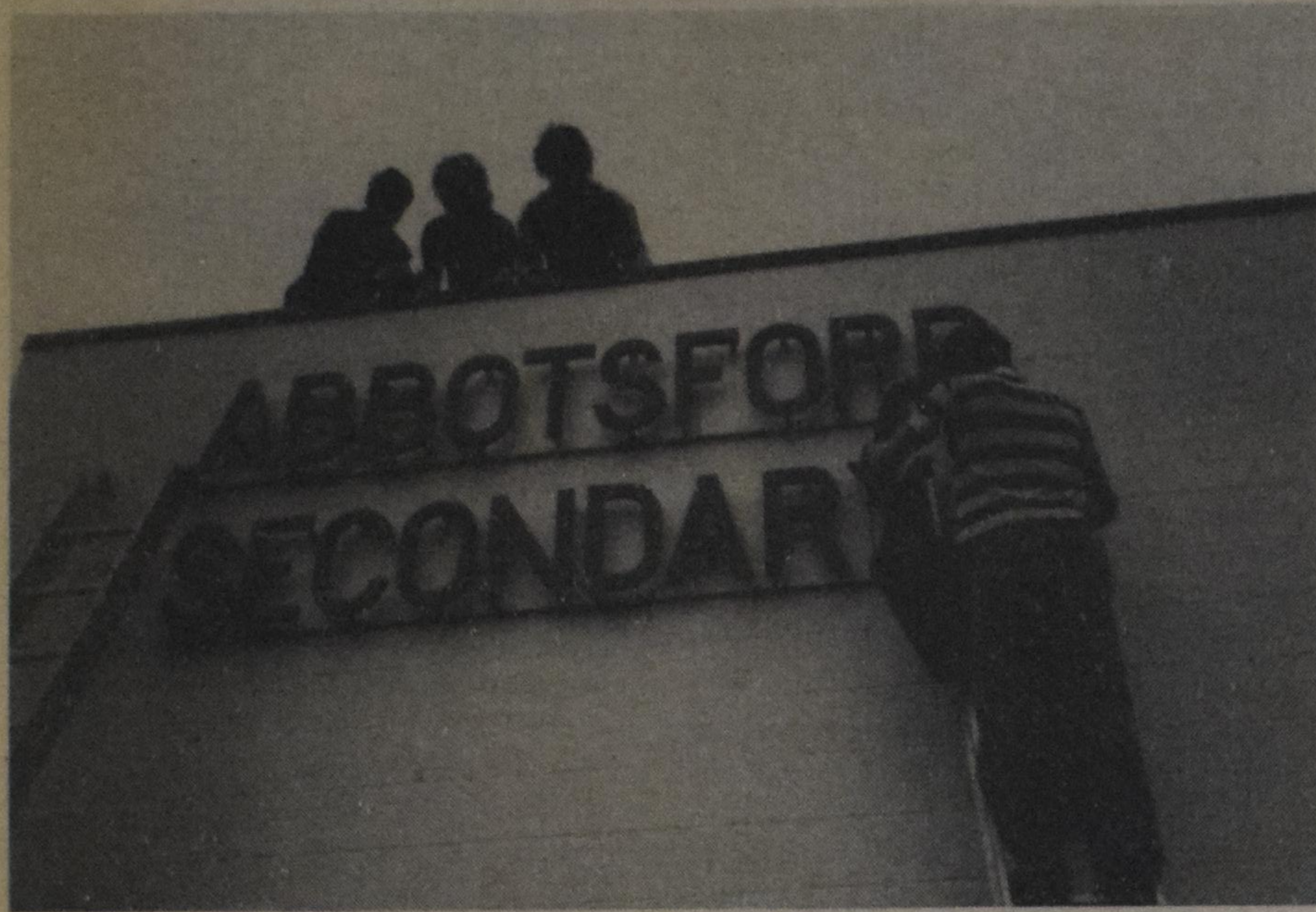
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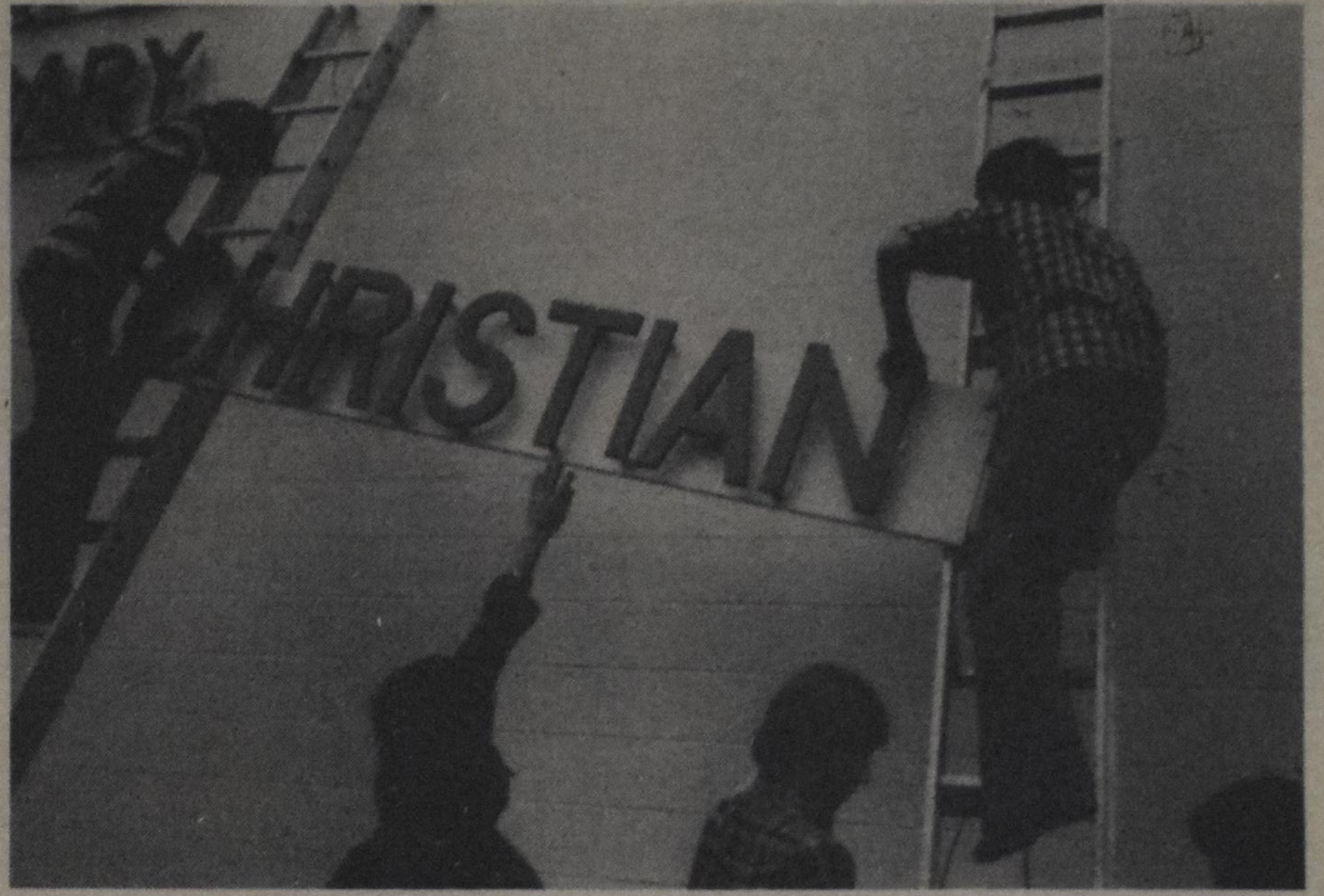
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A Ministry of The Back to God Hour

Education

Abbotsford Christian continues to expand



Abbotsford Christian continues to expand: For the first time in the history of the Abbotsford (B.C.) Christian Secondary School, grade 12 has been added to the program. The junior and senior secondary school is located on Old Clayburn Road. It has gone through three building stages. Besides a complete academic program, the school



also offers courses in woodworking, welding, home economics and business practice. The total enrolment is 250 students with a full time staff of 14 plus a secretary. Part-time teachers are sharing some of the teaching load in the music and home economics departments. Several mothers have volunteered as library helpers.

Lucknow Christian school opens

by Jennie Numan

Mrs. Numan is a member of the Lucknow and District Christian School board.



With praise and thanksgiving to God we were able to hold an outdoor opening ceremony for Lucknow and District Christian School on Saturday, August 30. Our guest speaker was Mr. Adrian Guldmond, executive director of the Ontario Alliance of Christian Schools. There

was singing by the Dungannon Fellowship Quartet and the Lucknow Christian Reformed Church choir.

Greetings were extended by visitors and school representatives, followed by a ribbon cutting ceremony depicting the unity between church, home and school.

Refreshments were served for the guests and everyone had a chance to tour the new facilities. The principal is Gordon Johnston, who also teaches grades 5 - 8. Mrs.

VanGoor teaches grades 1 - 4 and Miss Datema teaches kindergarten.

We also have the aid of many volunteer teachers and parents for our 63 students. The students are bussed by volunteer drivers in two vans and one large bus owned by the association.

We know that without the Lord's help, it would be impossible for the school to be what it is today and for that we thank the Lord.

Canadian students continue to attend Nes Ammim

Many things have been happening in Nes Ammim, the Christian moshav in Israel. Paul and Rita Schoon, who pastored the settlement for many years have decided to return to Holland. Two new pastors are to arrive soon, one from Holland and one from Germany. The one will focus on the Israeli-Christian-Arab relations and the other will "major" in pastoral care for the villagers who are mainly volunteers from Holland, West Germany, Sweden, Canada, England and the U.S.A. A guest-house has been built to accommodate persons who stay a short while in Nes Ammim to become more acquainted with its activities and more equipped to judge and serve the cause of Nes Ammim in their home countries.

Three of last year's volunteers from Canada have returned to our country. It is encouraging to have new, fresh enthusiastic persons available among us. Three other Canadians have taken their place for

the 1980-1981 work-study year. Some inquiries have already been received for the 1981-1982 work-study year. It is open to single persons who are 20 years of age or older. The deadline for application is February 1, 1981.

The Bill Moyers film: *The People of Nes Ammim* is at present the most challenging and exciting information film. It has been shown in the west to many small and large audiences. It was shown on the American television network in March, 1979 and is a 1½ hour long 16 mm. colour film taken on location in Nes Ammim presenting its motivation goals and activities in a journalistic creative and dramatic setting.

Lectures with dialogue and discussion at Nes Ammim presented by Jewish, Arab and Christian scholars are available from Nes Ammim, Doar Na Ashrat, 25225, Israel.

"For the purpose of contributing to the healing of relationships between Jews and Christians of all races."

Peter Sluys, secretary, Nes Ammim-Canada, R.R.#3, Salmon Arm, BC V0E 2T0.

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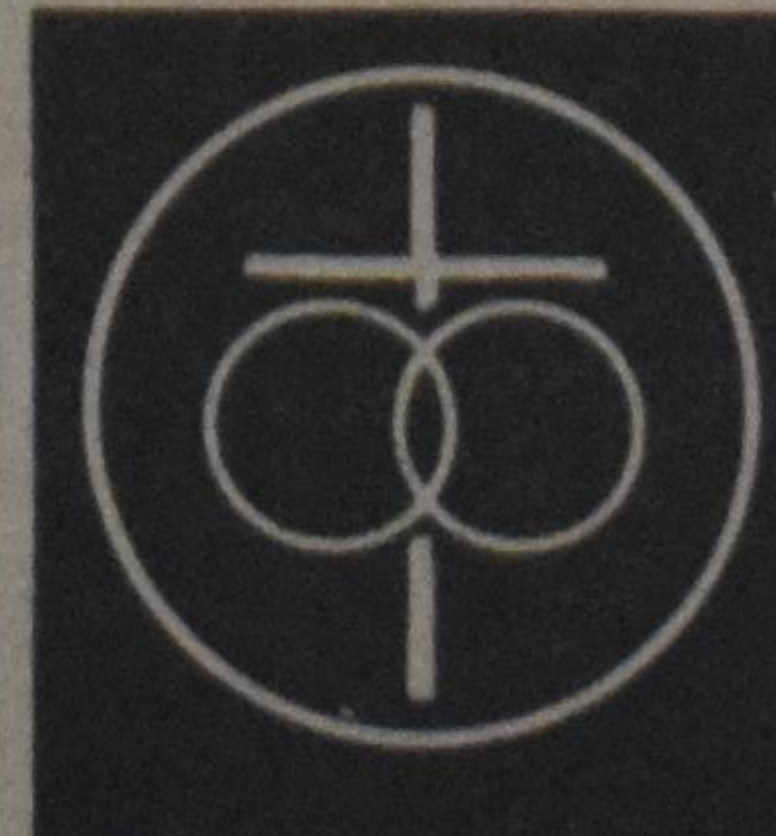
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BETWEEN US

This is the first column of a regular monthly feature by Phyllis Kroeker, who currently lives in St. Catharines, Ont. and who will soon be moving to Paris, France from where she will write for C.C. Miss Kroeker has extensive background in various journalistic forms, having been a reporter for CBC Radio in London, England; a promotion manager with CBC TV in Toronto; and host of her own radio program on CHIC Radio in Brampton, Ont. Her columns speak about life, her literary style is poetic. — the Editor.

by Phyllis Kroeker

■ INTRODUCTION

Under the stars, beyond two cars in a drive, behind securely locked doors, down a polished corridor, in a darkened room, under a woolly blanket, a sleeping man whimpers.

His hurting, hopeless sobs drift through the dreams of a woman lying beside him, pulling her awake, heart thumping. Struck into stillness by the depth and privacy of her man's pain, she knows, somehow, that rescue would not come with wakefulness.

Gently, she strokes his shoulder. His voice settles like a leaf drifting to the bottom of a pool. Stillness returns. She settles herself for sleep, and falls into it, her hand still resting on his arm.

She never mentions it. As days and years go by, she hugs the memory to her, a secret source of power from which to draw extra portions of love when times are hard.

This is the first in a series of columns

for you who dream, and you who love.

We pass on the street, heads up, always in the process of taking control of our lives. Each morning, we praise God for a new day, and set about our quest.

We pass on the street, carrying our briefcases and grocery packets, orderly and directed. Our hearts beat out our secrets like silent ships sailing subterranean channels.

We have smiled at ourselves in our own mirrors, given what love we could to departing mates, and packaged our unanswered questions like lunches, secreted in briefcases for attention later, when hunger strikes.

We are full of unanswered questions, unfinished sentences, unspoken thoughts. When will the questions be formulated, and whom will we ask? Will we get a chance to speak up, and to finish sentences?

"Words strain,/ Crack and sometimes break under the burden,/ Under the tension, slip, slide, perish,/ Decay with imprecision, will not stay in place,/ Will not stay still."*

On Sunday morning, our voices waver and die for a moment as we sing. Unfinished parts of us reach up, like seedlings to the sun, wanting a voice, wanting to be heard, responding to senses of grace dropping into the soul like a summer rain. Our eyes moisten and blur the words in the hymnal. We shift feet and regain control, pouring out our song with a strange gladness in the House of the Lord. Here we are safe, and pain may fall from our eyes like cinders as we follow the pastor's reading of the scripture.

The devil offers us a hand up the interminable ladders of goodness. God

offers us grace.

We struggle against our dark selves, to become good. The world offers scalpels of all shapes and sizes for exorcism of evils, from removal of blood on carpets to removal of guilt from our psyches.

Jesus gives us the beatitudes, but we forget His death was an act of grace, and His rising was proof of grace. We forget that without the grace of God, the charm of evil knows no bounds.

With God's grace in mind and heart, we travel together for a time. In future columns, we pause to consider the lilies of the field, to marvel at the sparrow whom God watches, and to commiserate at forks in the road. Perhaps signposts along the way will be clearly marked: "Straight and Narrow"; "Good Intentions"; "Jacob's Ladder"; "Tower of Babel."

We may hear a cry, and, heart thundering, reach out to comfort. Anger may flash from our lips in the face of each others' ineptness. Secrets will leap free then, to lash like a whip, or light like a butterfly in a cruel wind.

Our crippled selves will struggle to see the light of each others' goodness, but it will never be enough. As we battle by starlight and confirm our loves under a shade tree, we will be, always, under the vaster canopy of God's grace, where unfinishedness is not the point.

We'll discuss in future columns, ideals and promises to God. We'll tackle Machiavelli himself in organized religion. Combatting evil will take us into discussions that wear the miles away in a flash. We'll survey our place in the intricate web of society and civilization, and peck at its surfaces: drugs,

feminism, selfishness, growing up and leaving home. Keeping Machiavelli in mind, but not in power, we'll go through a job hunt.

When others' opinions drive you to righteous wrath, take up your pen to hear the ring of metal on metal, as words meet.

There will be times when, I hope, mere lists will help firm our steps. The insights of philosophers, theologians, scientists, poets, scholars, street vendors and other neighbours will mark our paths, as we seek, in the labyrinth, a glimpse of Jesus.

I want my mortal lips to kiss the hem of Jesus' garment. I want my perfumed hair to wash His feet. My eyes watch for a fire in the sky; in my heart of hearts, I yearn for a sign. I convince myself that faith healers, in robes of white, are bringing God into my body.

I wrestle with the angel, and, panting, cry, "I'll not let you go until you bless me. Bless me!" Dawn comes, and I see I've been wrestling with a stranger at a stop light, and he is panting the same words.

The devil smiles playfully as I desperately pile up my collections of Do's and Don'ts.

"You forgot one," he says accusingly.

But I'm exhausted now, and leave the rest for tomorrow.

In the sparkling morning, we continue afresh along the road, and we have only to look up with the eyes that wept in last night's darkness, to know God is with us, in us, by grace.

*T.S. Eliot, *Burnt Norton*.

"Coloured" soldier barred from the Lord's Table

by Richard J. Mouw

Dr. Mouw is J. Omar Good visiting distinguished professor of evangelical Christianity at Juniata College, Huntingdon, PA.

Recently a South African Professor, A.D. Pont, who teaches church history at the University of Pretoria, travelled to Otjiwarongo in South West Africa to conduct a worship service in the Reformed congregation there. This particular service was attended by a group of soldiers from the South African Army. One of these soldiers was a young man of mixed race, officially classified as "Coloured" under South Africa's racial laws.

Professor Pont insisted that the young man not be allowed to attend the worship service, which was to include a celebration of the Lord's Supper. He later defended his action against the claim that a person who is serving alongside white citizens in the defense of country, ought also to be allowed to worship in their company. A war-situation, the professor argued, does not require that all rules be "thrown away;" and, he added, "since when is he a fellow citizen? He is not that."

The public outcry in South Africa over this incident was significant. Professor Pont's actions and rationale were strongly condemned in editorials in both English and Afrikaans language newspapers. And officials from his own denomination — the smallest of the white Reformed bodies, the "Her-vormde Kerk," — publicly questioned the professor's action.

There is something encouraging about the fact of this controversy, even if the incident itself is inexcusable. It is

good to see these public expressions of outrage coming from across the spectrum of white South African society. There can be no doubt that the reaction to this incident is a sign that some changes are taking place in the racial climate in South Africa. Blatant acts of discrimination do receive public notice, and racial offenders are held up for severe criticism.

This controversy is, then, a sign of hope. But our hope must be tempered by an awareness of the broader facts of race-relations in South Africa. Indeed, there is an element of hypocrisy in the outraged criticisms of the professor's reasoning in this case. In a profound sense (which may not be the sense which he intended), Professor Pont was not far from the truth when he denied that the young brown soldier was "a fellow-citizen." All persons of colour in South Africa are presently deprived of most of the basic rights of citizenship. They lack political representation, they are denied the right to vote, and they are victimized by practices and laws which perpetuate the unjust distribution of rights and opportunities.

Many critics have suggested that the white leadership of South Africa, having recognized that some racial changes must take place, has tended to focus on the more obvious and incidental discriminatory patterns in the hope that "cosmetic" changes will upgrade South Africa's international image. White outrage over this particular incident seems to fit that pattern. The impression is given that this is an isolated case which is a perverse departure from a "good" status quo.

Be that as it may, there are also important theological lessons to be learned from this incident. One of the genuinely disturbing things about Pro-

fessor Pont's rationale for his action is his assumption that admission to the Lord's Table is somehow linked to a common national "citizenship." The professor's critics seem to share that assumption: since the young man is serving in his country's military force, they argue, he is a fellow citizen, and therefore he ought to be admitted to the Table.

The question of national citizenship — while of utmost importance in talking about racial justice in South Africa — is irrelevant to questions of Christian fellowship. The Apostle Peter addresses the church of Jesus Christ as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9). This is the context in which Christians must discuss questions of Christian fellowship.

The professor and the soldier, if they are followers of Jesus Christ, are citizens of the only nation which is of ultimate significance: that holy nation which is made up of those forgiven sinners who have received God's mercy. The good news is that God is putting together a new corporate entity in the midst of a wicked and perverse generation. This "nation" is a kingdom of priests, in which individuals receive a new dignity as debt-free sinners.

God's redeeming work is resulting in a new peoplehood, a "chosen race" that is bound together by ties which have nothing to do with what the world views as "racial matters. This chosen race receives its life not from white blood or brown blood or black blood, but from the blood of a Lamb without blemish or spot.

These are the kinds of concerns about "citizenship" and "race" which should have been important to Professor Pont. And for him, or for any other South

African, to think in these redemptive terms would be to adopt a profoundly political stance in the South African situation. It would be a recognition that God has said "yes" to something about which the laws and practices of the land say "no." It would be an insistence that the South African status quo is in conflict with God's status quo.

These concerns have relevance beyond the borders of South Africa. I belong to a congregation in which members of different races do come to a common Table together. And even those Christians who worship in racially-homogenous churches are bound nevertheless by unofficial and official ties to congregations in which persons of other races approach the Lord's Table.

This involves us all in a profound reality, one which places clear obligations upon us. We are members together of a new "race," whose only reason for existence is the blood of Jesus Christ. God has already begun a new racial work in our midst. He has already said "no" to the world's ways of defining racial boundaries. It is not a question of whether we will take interracial obligations upon ourselves. It is only a question of whether we will acknowledge what has already taken place in the Body of Christ.

"Elect from every nation, yet one o'er all the earth." "You are a chosen race, a royal priesthood, a holy nation, God's own people." Because these words are, by God's grace, true, the incident in the worship service at Otjiwarongo ought to be of profound concern to all of us. We must take heed, lest we too deny the reality of our true citizenship in the Kingdom of Jesus.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



49. The gold capped chamberlain fixed a threatening stare on the shocked doctor. He didn't know that the fat man before him was the jolly, kind-hearted baker from *Baker Bumble's Bunnery*. Even when the man told him so once again, he didn't believe it.

"No, my good sir, I don't believe you. They're nothing but wild stories to get you out of the fix you're in. You're afraid that your pills and potions will be shown up for the hoaxes they are. But there's nothing you can do. You'll have to practice your magic arts. The other stranger who just arrived will do the baking. He's a clever man. Not an unwilling faker like yourself."

"Wha-a-at? What did you say?" asked Bumble, almost going limp with shock.

50. "The other stranger? But that's really me. *He's* the faker. He's the pointy-hatted quack. He stole my box and my clothes. He —"

"Ha-ha-ha!" laughed the gold cap. "The story is getting better and better. But I don't believe a word of it. You're a glib one; you'll say almost anything to get out of your crooked trade, won't you? But it won't work, you fat faker."

"But . . . but I must speak to the King. He knows me. I-I-I must —"

"*Must?* You must nothing. You must do exactly as I say. Is that understood? The King doesn't wish to speak to you. Now, not another word! Just listen!"

51. Then the chamberlain told him that soon the tailor would come to fit him for a new set of clothes. And that soon someone would come to lead him to the laboratory located in the garden beside the palace. And that by tomorrow he had to prepare seven potions to cure seven bad-humored people. The seven people were serving as test subjects for the King.

The chamberlain also told him that he would be richly rewarded if his potion rid the King of his bad humor. But that he would be severely punished if it turned out that he was a fake — like all the doctors who had preceded him.

Poor Bumble fell back in his chair, clutching his head with both hands. Oh, oh, what should he do?

52. That same afternoon he was already sitting in the laboratory. It was an amazing building with high, arched windows like an old church. Along the walls stood tall cabinets with glass doors. They were filled with bottles, glasses, bowls, huge old books, instruments, stuffed animals and so on. In the middle of the room stood a long table covered with a green cloth and beside it a high-backed chair. In the middle of the table lay the pack of bottles and jars and boxes that had belonged to the evil doctor.

In this spooky room poor Baker Bumble had to prepare his potions. He wouldn't be let out or given anything to eat or drink until he was finished.



53. Baker Bumble paced back and forth. Flee? He couldn't. The door was locked, and around the spooky laboratory were dense bushes, and around those a tall, iron fence.

Should he refuse to mix any potions at all? No, he couldn't do that. Baker Bumble shuddered as he thought of the red hot pliers the cruel man had told him about yesterday.

Go ahead and mix the potions anyway? He couldn't do that either. He didn't know what all those strange names on the bottles and jars meant. He might end up poisoning those seven people. No, he couldn't risk that.

54. Yes, but what then? In his fear, he walked along the cabinets taking bottles out here and there and setting them on the table. Those terrible Latin names! He couldn't read any of them. Opening his own pack, he set them on the table too. Some were marked toothache, headache, sore throat, but he didn't see any marked bad humor.

The whole table was littered with bottles and jars.

Suddenly the door opened. The gold cap stuck his head into the room, saw the table full of medicines, and said, "Very good, doctor. I see you're working hard. I'll be back before dark to pick up the seven potions. Good luck!"

The door was locked again.

55. Filled with despair, Bumble trudged along the cabinets, looking, searching, trying to read the labels. Suddenly he came upon a large bottle marked "vinegar."

Ah, yes, he could read that. At the same moment an idea popped into his head. Yes, yes, that's what he'd do — immediately.

He moved quickly now, darting here, darting there. Soon seven bottles of the same size were standing on the table.

Then he cleared away all the bottles with the strange Latin names. He didn't want to make a mistake and add poison after all. He put all the evil doctor's medicines back into the pack too, and tossed it into a corner.

56. Good! Now the table was cleared. Now he could prepare the seven potions. First to fill the bottles with water, not quite to the top. Near the door stood a large jug of water, so he had plenty. There, that was done.

Now to pour a few drops of vinegar into each bottle. Taste it. Well, it didn't taste very good, but it couldn't do any harm either.

Again Bumble trudged along the cabinets. One jar was labeled "salt," another "sugar" and a third "mustard." Good! Splendid! Bumble was beginning to enjoy his doctor trade. He would put a little of each into each of the seven bottles. What a clever idea. That would make an excellent potion. And it could harm no one.

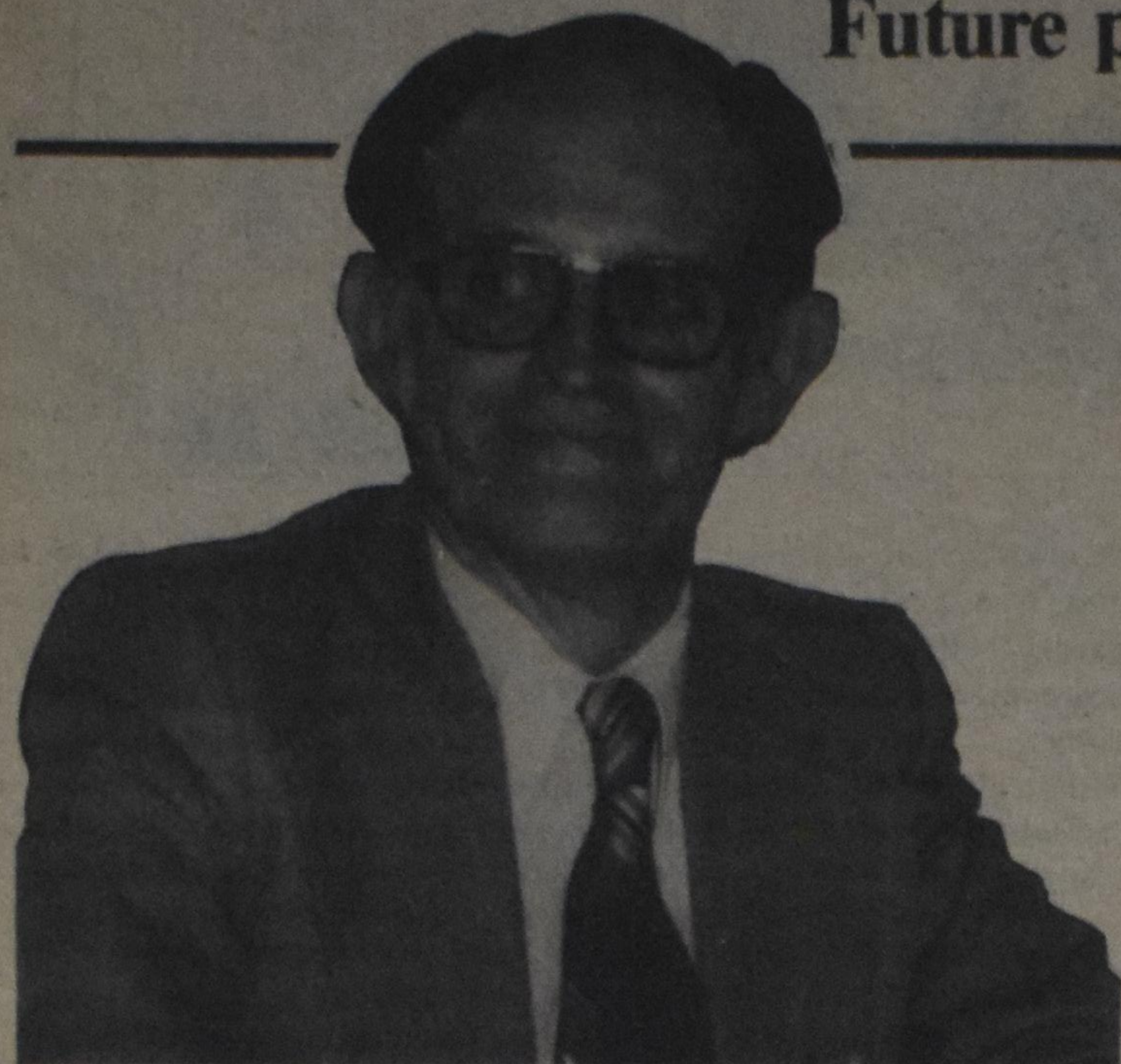
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TRADITIONAL FAMILY BAKING

Future plans considered at AACCS meeting



Rev. Nederlof, new trustee.

by R.E. VanderVennen

Planning for the work of the next five years, and working out the provisions of a degree charter application for the Institute for Christian Studies, were the major items on the agenda of the board of trustees and the annual membership meeting of the Association for the Advancement of Christian Scholarship (AACCS), held in Toronto, October 29 to November 1.

At the annual membership meeting, held again on the campus of the University of Toronto, 200 members heard presentations on plans for the future from trustees Henk Van Andel, James Skillen and Betty

Westrik. Executive director, Robert VanderVennen presented the provisions of a draft degree charter for the Institute, which resulted in the adoption of a resolution authorizing the board to negotiate a charter with the government of Ontario but with the provision that the AACCS members would have the opportunity to decide on the final position taken on the charter application.

Also at the annual meeting, the members received an illustrated report by Calvin Seerveld on his achievements during his sabbatical study leave of last year, which he presented under the title, "A sabbatical in 18th century studies next to Dachau." Chair-

man of the meeting was Rev. James Joosse, president of the AACCS Board of Trustees.

Future plans for AACCS and the Institute call for consolidation rather than expansion. Now that the Institute has developed its educational programs it will be working hard at improving the quality of its work and at making it more serviceable to the Christian community. The Institute foresees a doubling of its enrolment in the next five years and a strengthening of its writing and publication program. It expects to stimulate reformational Christian work in various academic fields more through hosting professional conferences and workshops than by increasing the size of its own faculty. This is partly a matter of necessity as well as desire since high inflation and a soft economy will probably be with us for the next few years.

The campus outreach program, with the teaching of Christian Perspective courses at secular campuses, continues to have high priority, as well as stronger outreach to more scholars and professionals. In the next few years the AACCS plans to develop stronger ties to churches, both Christian Reformed and other evangelical churches. The development plan calls for a net increase of one thousand members in the next five years.

These and other aspects of planning for the next five years are being written for presentation to the board at its Spring meeting. Persons who wish to have a copy of the draft plan, which is expected to be ready around the first of the year, are invited to request a copy from the AACCS office at 229 College Street, Toronto.

►Concern

The board of trustees carefully considered a number of communications it had received from members expressing concern about various matters, including whether the Institute faculty still is unified around the original Biblical vision of the AACCS, whether the lifestyles of all of the staff are consistent with the expressed aims and confessions of the Association, whether there exists strong enough leadership and adequate authority structures, and whether the Board is clear and forthright enough in its communication with its members. These concerns were addressed in a six-page statement prepared by the board which is available to the membership.

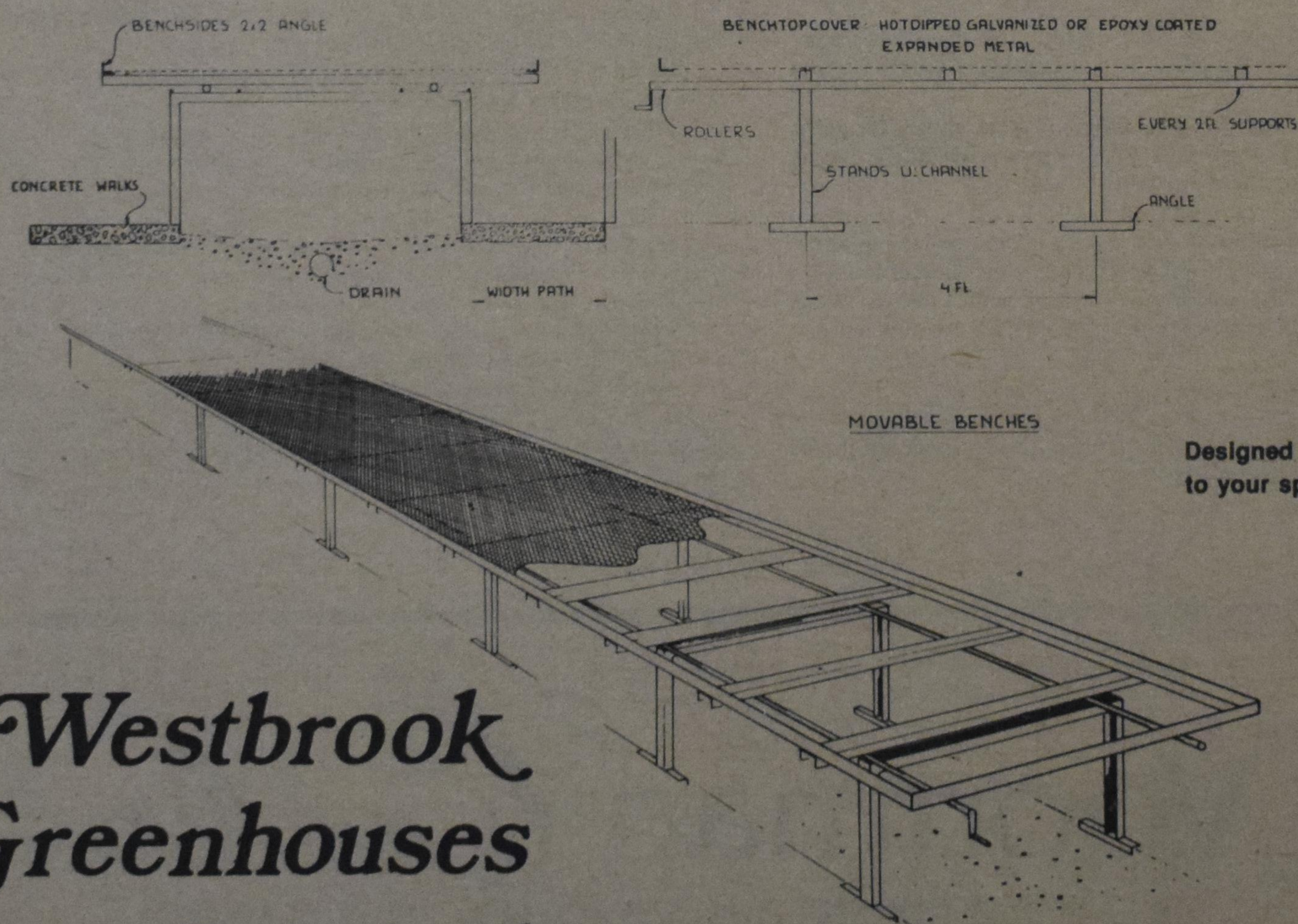
Rev. Bastiaan Nederlof of Hamilton, Ontario, was welcomed to the board as a new trustee. He had served on the board for a number of years already in the early sixties. The board was pleased to hear that the Institute enrolment is the

highest it has been for several years, with a total of 43 students enrolled in the regular daytime courses plus a number of others who take evening and other short courses. Recent books arising out of the work of the Institute are Calvin Seerveld's *Rainbows for the Fallen World*, and Dirk Stafleu's *Time and Again*, which is a Christian analysis of the foundations of physics. The first copies of Egbert Schuurman's *Technology and the Future* were received at the time of the board meeting.

Other good news was that Dr. Thomas McIntire has received a grant towards his sabbatical expenses from the Social Sciences and Humanities Research Council of Canada, and that the Institute has recently been the subject of major articles in the Christian press including *Presbyterian Record* (September), *Christian Century* (October 8) and *Christianity Today* (November 7).

At the end of the meetings there was a general feeling that, though the Institute has gone through some difficult times in the past year or two, the Lord has enabled it to resolve many of the problems and that the staff is now able to concentrate more fully and with good spirit on the work that lies ahead.

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Adult commitment is essential for strong Christian schools

by Jan Miko

Jan Miko is a teacher at East Christian School in Edmonton.

The Christian Educators Association of Alberta Teacher's Convention was held at East Edmonton Christian School on October 22-24. "Christian schools in the 1980's: Probabilities and responsibilities" was the keynote address given by Dr. Jack Fennema who is the headmaster of Bellevue Christian School in Bellevue, Washington. The following is a summary of his address.

Christian schools in Canada tend to follow one of three schools of thought. First there is the pattern of the pietist, the person who cultivates personal piety and treats the Bible as a devotional book. Family devotions, church attendance and the avoidance of liquor and smoking are stressed while the reformation of culture is usually an irrelevant issue.

The second tradition is the one taken by the doctrinalists, the people who see the appropriate response to the gospel as consisting of the acceptance of true doctrine. Faith consists of assent to these doctrines.

The third pattern of thought belongs to the Kuyperians. Their main response to the gospel is to seek to reform culture and society and yet they also see the need for personal piety and the maintenance of true doctrine. They feel however, the appropriate response to the gospel is to join with others of the same belief doing God's work in all areas of life. It is Dr. Fennema's thesis that dynamic and effective Christian schooling must have a harmonious blending of all three schools of thought.

Dr. Fennema's first probability dealt with the "falling away" of a certain number of the "faithful." In some Christian Reformed communities the percentage of children attending Christian schools is declining. Reasons such as large class size, the desire to assimilate children into Canadian society, materialism, the use of rough language, inconsiderate treatment, and the desire to do one's "own thing" were cited as reasons.

His response to this phenomena was to emphasize adult education in the biblically reformed doctrinal rationale for Christian education. A much stronger emphasis on covenant or kingdom theology was encouraged. Questions he

felt should be asked were, "Who are these children?" and "To what end should they be educated?" Ways of dealing with these questions included an adult Sunday school class setting where an educator presented a reformed educational vision.

He also suggested that coffee kletses could be held in the living rooms of people who were not sending their children to the Christian school, thereby hearing their reasons for choosing other educational alternatives. Teachers and school board members could become more firmly grounded in reformed philosophy of education by reading and discussing relevant books.

His second probability dealt with the idea that lines are being drawn more clearly between secular and Christian positions. He felt that in the future, Christian schools will find less tolerance from legislative bodies, courts and society in general. The public has no problem with church meetings, hymns, heaven, etc., but a mixing of religion and politics, education, art and other "secular" activity is not acceptable. In their minds there is a clear distinction between secular and sacred.

His response to this probability is that a good offense is the best defense. We must know what we believe and why we believe it. Further development of a biblically-based alternative to the secular model is essential. Dr. Fennema felt that a Kuyperian/

reformational view at this time provides a good starting point: An active doing of the Word in the world of the 1980's.

The third probability he expressed was that the 1980's will be the decade of the evangelical. At present there is an average of three new schools opening per day in the U.S. which primarily emerge from the mainline evangelicals. The reformed community can react to this situation in two ways. In order to become more attractive to other evangelicals, we might "throw out" our reformed world and life view or, secondly, because of fear, we might reject the evangelical and what they have to offer our schools.

Dr. Fennema felt that a healthy response to this situation would be to continue to "get our houses in order" and to seek additional families from the broader Christian community. He stressed the need to accept Christ as Lord of one's personal life as well as Lord of the cosmos. Reformed philosophy is very necessary, however. Instead of our "reformed" schools we can become much more integrated and become God's schools.

In conclusion, Dr. Fennema stated that unless reformed philosophy is part of a Christian school, he could see no reason to have Christian schools.

We must not be satisfied to be in one of the three streams of thought but rather we must balance our vision with a head, heart and hands approach.

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Canadian unity and the Church

Dr. Remkes Koolstra

This year will always be remembered in Canadian history as the year of the Quebec Referendum. On May 20, some 60 percent of Quebec's voting population said, loudly and clearly, "no" to Premier Rene Levesque's proposed "sovereignty association," even after he had diluted the strong wine of independence and separation.

The pace of life is so fast, however, that the events of May already seem distant. In the meantime, new problems have arisen at the horizon of our national existence and we are much more concerned about the relationship between Ottawa and the Western provinces of Canada and the constitution-debate than about the future of Quebec within the federation of the Canadian state.

It has always been the task of the church to give leadership to its members when bitter divisions appear within the national fabric of the country and also, of course, when the country and its government face international tensions and worldwide problems.

Since the members of the church belong to many different structural groups of interest and preference, regardless of their church affiliation, it can easily happen — and, in fact, it happens frequently — that members of the body of Christ and even members of the same denomination do not see eye to eye on the controversies which influence the people so deeply. It is understandable that the weaker church members and outsiders are provoked to mockery when they see how members of the same church fight each other tooth and nail in divisive issues, e.g., the one Roman Catholic is in favour of a strong federal, united Canada and the other is sincerely dedicated to a new course of complete or almost complete independence. Or, to give another example, we hear members of the same Reformed church, say the Christian Reformed Church, defending and rejecting the idea of the involvement of the government in PetroCan.

It is surely not the task of the church to demand unanimity in political issues, determined by the church leadership; no, quite to the contrary, the church of Christ must encourage all its members to be involved with their own input in the political issues of the day. The task of the church is not to prescribe how to think and how to vote in politics. Yet, this does not mean that the church and its leaders do not have a responsibility in this area of life.

The reasons why people defend certain views and object to other ones must be examined in the light of the Gospel.

The Word of God also criticizes all our innermost thoughts and feelings. Are we "servants of God" in defending our right to leave the oil in the ground? Are others right when they demand the farmer to produce more or less according to some economically-oriented market analysis?

Who of us can deny that the Gospel of Jesus and the Word of God do speak on these and similar issues?

For several years an informal group representing a number of Canadian churches has been meeting on the issue as to what contribution the churches should make in the Canada/Quebec dialogue. The result of these discussions was a conference which was held at Pierrefonds — one of the suburbs of Montreal — on June 21 and 22, 1979. Rev. John de Vries, who at that time was a chaplain in Montreal, and I represented the Council of Christian Reformed Churches in Canada at this conference which was also attended by representatives of the Anglican, Presbyterian, Roman Catholic and United churches. The Lutherans were invited but unable to attend.

Many questions were raised and discussed. We delved into history. We talked about rights of minorities, about economic concerns, about growth patterns, etc. We asked: "What kind of society does our faith impel us to work toward regardless of our political structuring?"

We looked at the task of the church in this connection. What does reconciliation mean in any national debate? What does pentecost mean in politics? We also discussed what we could do individually, how we could use our educational resources and develop a biblical perspective on the relationship between church and state etc.

In Pierrefonds we met head-on with the deep feelings of many Quebecois.

The Canadian Catholic Conference stated in 1967 in the words of the late archbishop, Louis Levesque: "It is now recognized that the Indians and Eskimos have often had to endure, and sometimes still endure, the effect of prejudice, ignorance, indifference, and even injustice. Since these are the descendants of the first inhabitants of America, they enjoy a unique right to the respect and understanding of all, and to the benefits of the kind of positive policy in favour of minorities of which John XXIII was speaking."

What was it that Pope John XXIII said about minorities? In his Encyclical *Pacem in Terris* (Peace on Earth) of 1963, the Pope said: "It is our duty to state most explicitly, that every policy which tends to block the life and growth of minority groups is a grave crime against justice, and graver still when its aim is to wipe out such

minorities. On the other hand, nothing is more in harmony with justice than any line of action by public authority which aims at a better life for ethnic minorities, especially as concerns their language, culture, customs, resources and economic enterprises."

In this way the Pierrefonds conference broadened its interest to look beyond the Canada/Quebec dialogue. This has proved to be the right course. Now we face many more tensions than only that between Ottawa and Quebec.

Even though not all Westerners agree fully with Premier Lougheed, it cannot be denied that the West has deep feelings of past injustices. There is deep-seated resentment of an Ontario-based colonialism within our boundaries. These feelings do not originate overnight, nor can they be dissolved by a few well-meaning words.

Hence it was our consensus at Pierrefonds that the church is not the divine defender of the status quo; that is, it is not the task of the church always to defend the existing structures. Development may mean change. Our present situation, confederation, was the result of changes that took place mainly during the last century of our national existence.

Let me now tell you how the Pierrefonds consensus reads. It says: "We as an interchurch group believe that the present structural arrangements in Canada require change, and that a new set of relationships is necessary amongst the major constituent groups in Canada."

The Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada in its May, 1980 meeting has accepted this consensus with the elimination of the word "major." It is interesting to note that in a statement on a biblical perspective which as the basis of the consensus was formulated at some later date (March, 1980), also the word "major" is omitted. The last sentence of that statement reads: "... a new set of relationships is necessary amongst the constituent groups in Canada."

Since Pierrefonds, a sub-committee of the Committee for Contact with the Government has met several times and has prepared a statement on this issue which will reach you in the near future. This article, however, is written on my own personal responsibility to inform you as to the direction in which the committee is planning to go.

It is my hope that the forthcoming statement will serve as a basis for our political action in the future. In the meantime, your comments on this article are welcome and will be appreciated very much. For together we must struggle for a clear understanding of the way which the Lord wants us to go.

FM radio license refused for religious programs

VANCOUVER — The Canadian Radio-Television and Telecommunications Commission has rejected the application of a Vancouver group to operate a predominantly religious FM radio station in the Vancouver area.

Two years ago, evangelical minister Ralph Jacobsen applied for a licence to operate a "family-oriented" station to provide for the spiritual needs of listeners "by presenting the good news of the gospel with compassion, clarity and simplicity."

At a public hearing on the application, broadcasting officials from Interchurch Communications opposed the application on the grounds that the CRTC has no religious programming policy. "If the commission intends to authorize religious stations in markets across the country, we believe that it should say so and invite competing applications following a thorough assessment of all the implications," church officials said.

In rejecting the application, the CRTC admitted that the intervention by Interchurch Communications raised significant concerns regarding licensing policy to "religious" radio stations. It said it recognizes the church officials' claim that if the commission intends to license special interest groups, care must be taken to ensure that all groups who share the interest are given opportunity for participation. "From time to time the commission receives applications for licences for broadcasting undertakings from religious organizations and special interest groups," the CRTC said. "In past decisions, the commission has maintained the long-standing policy in Canadian broadcasting regulation of denying such applications on the grounds that public property comprised by the radio frequency spectrum should not be used for narrow or sectarian interests."

The CRTC noted that the Jacobsen group was given several opportunities to amend its promise of performance and revise its programming proposals. It said the conditions the CRTC laid down had not been met. In its decision, the CRTC said that it had been made clear to Mr. Jacobsen that "family oriented" programming meant something other than "religious." Never-

theless, it said, it is clear that Mr. Jacobsen's concept is that of a religious station.

"Our distinctiveness is a focus on the family," Mr. Jacobsen had said in his application. "We want to strengthen the moral fibre of our nation." He said he had hoped the Vancouver station would be the first in a network across Canada.

The CRTC said the proposed programming was predominately religious. It noted that much of the proposed religious programming was revenue-producing and foreign-produced and that within the 50 percent

proposed Canadian content in the spoken-word religious programming, Mr. Jacobsen had made no commitment to produce local programs which would reflect the broad spectrum of beliefs in the community.

Mr. Jacobsen, a former missionary in Ethiopia, said he was extremely disappointed in the commission's decision. He accused the commission of discrimination and said he was appalled that "a handful of (church) lobbyists" could have such an influence on a decision.

New song book for church school

Music leaders in the Christian Reformed Churches have long been aware of a growing need for a specific, unified music program for use in the church schools. The board of the Ontario Sunday School Teachers' Convention has recognized this need and appointed a committee to work on meeting it. Thus the program "Singing for Jesus" was born, approved, and presented to the Convention of September, 1980, where it was very well received.

The committee has taken three excellent hymnbooks: *The Psalter Hymnal*, *The Children's Hymnbook (CSI)* and *Hymns for Youth (CSI)*. From these hymnbooks, specific songs have been carefully selected and categorized. A list of these songs is found in a teacher's manual, along with teaching hints and various learning/teaching ideas which would be of great help to many Sunday School teachers. The more unfamiliar tunes are

made available on a cassette tape which many teachers will find useful in learning new songs.

We encourage superintendents and teachers to make use of this program so that it will be of benefit to our children. The above-mentioned hymnbooks can be bought at local stores or from the publishers. Manuals at \$2.00 each and tapes at \$2.75 each are available from Joanne Bakelaar, R.R.#22, Cambridge, Ont. N3C 2V4.

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News

There is more to "news" than meets the eye

Ben Vandezande
Politics Editor

Praying for a friend who is sick or who just had a baby is an everyday part of our prayers. But I believe we also need to include events that come up in the news as a regular part of our prayer life. If you are like me though, you find that when you do pray for Iranian-Iraqi wars, the constitutional debate, the starving in East Africa or the oppressed in Argentina, the prayers are quite vague.

Yet if the body of Christ is to fulfill a crucial role in the world it must intercede with God in prayer. We must make it a point personally, at home, in church, or wherever we pray to call on God to give us wisdom and in-

sight into what is His will in the situation.

In the last article on this subject I talked about Habakkuk's challenge to God to come and set things straight. He did not simply lament the evils of the day. He did not pray for the coming of Christ. He prayed that justice be done. If there was any doubt, he even spelled out what he understood would be justice in his situation.

Habakkuk prays in much the same way as we would pray for a sick friend. We do not simply ask God to "make all the sick people better, Amen!" Rather we name names, describe situations and plead for healing.

Perhaps my point is clear. If the church does not pray on

behalf of the world situation, who will? But in order to pray, the church must know something about the world situation. By sorting out the barrage of information, we can understand the meaning of current events and begin to see what to pray for.

If we follow the news reports in the Iran-Iraq war we would be pressed to pray for a quick end to that war so that our oil supplies will be guaranteed. But we both know that would be a mockery.

If we are to be a church at prayer for the world we had better be a well-informed people. That will mean that we take more time for reading and discussing the news of today. (See box on "How to set up a news group.")

of the news from around the world? Meet informally on a regular basis with people that can help you. Make time for discussion of the news in a church group of which you are part. Benefit from each other's insight and reading.

3. Try to read commentaries from more than one viewpoint. You will find that you wind up with a more balanced picture. For that reason I read opposing analysis of Canadian politics, including *Macleans*, *Canadian Dimension*, *Canadian Forum*, and *Catalyst*.

4. Read more than you watch. T.V. news is not helpful for getting information but it is helpful for getting impressions. I always make it a point to read the paper or a magazine while the T.V. News is on. It gives you something to do during commercials but more importantly you can become more informed during 75 percent of the T.V. program by reading.

5. Don't depend on your local paper for national or international news. It's set up to do a job on advertising and local news. I would suggest sharing your

local paper and a national daily like *The Globe and Mail* with another family.


6. Read the Christian commentary in the magazines put out by C.J.L., CLAC, CFF, etc. The recent book issue of *Calvinist Contact* described other strong publications. Perhaps you can't read them all; but if you can, still arrange to talk with friends that also read. You can benefit from each other's insight.

7. It is a dream of mine that someday in every week's *Calvinist Contact* there will be four pages of concise, crisp Christian analysis of news that is unfolding. We have enough people to do the work, but such a four page spread does not come cheaply.

These seven suggestions, along with what you see on this page, will not guarantee instant understanding of the world. But they will help us. More importantly, as we can be more informed, we will be more prepared to act compassionately. One way to do that is through "informed prayer."

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Proposals

1. Select what you listen to, read, or watch to help you get an overview of events. I have prepared a list of 30 magazines and newspapers with a short evaluation on each to help you in this. By choosing some additional reading from this list you could get a better grasp of the news.

2. Never try to understand the news or do all the reading of news on your own. If it is true that no one can hope to keep up with all of the material in one area how can you and I keep up with all

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Getting the whole picture

There is no such thing as an isolated event. The event that you read about in the paper or see on T.V. is always one strand in a web of connected events. It is important to take some time to see just how some of these strands are connected in order to get a clearer picture of what is happening.

I find a "web chart" can be useful. It can help you understand related causes and effects of an event. More importantly, it can help you get the bigger picture so you do not get lost in detail.

The steps are simply as follows:


1. Write the news event at the centre of a sheet of paper. Be precise as to what you are after (i.e.) the causes of the Iran-Iraq war.

2. In the boxes around write in causes or related issues. If some of the causes are connected, connect them with lines.

3. Then take a moment to think of root causes of the events or issues you have written down. For example, a cause of the Iran-Iraq war is a dispute over who will control the Gulf. A deeper cause may be the U.S. support of Iran (\$20 billion in military equipment in ten years) and Russia's support of Iraq.

4. Circle the main causes and issues at stake. The result will be a web of causes and effects. It can serve as an overview picture of events that you have heard about many times but have never taken the time to piece together.

Happy webbing!



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Setting up a news group

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You can't read everything. We can afford neither the time nor the money; so let's depend on each other.

The best way is to set aside one hour every two weeks in a group that already meets at church, work, etc. to discuss current events. Either that or call 6-10 people together every two weeks for a social and discussion.

Have each person read at least two different news sources. Try to pick readings that interest the person and are suited to the reading level of that person. At each session two people present a web chart of a news item based on their reading and understanding. After the presentation others add to it by sharing from their reading. You should also give time for people in the group to simply share an insight they picked up lately.

The "agenda" may look like this:

1. Devotions on how scripture sheds light on world events.
2. Sharing of new insights.
3. Web chart 1 plus other comments.
4. Web chart 2 plus other comments.
5. Assignments for next time.

This could be covered in an hour or extended to an hour and a half. In any case, you can see how many people can benefit from each other's reading and insight while saving time and money.

There is only one catch: You do have to be interested in becoming more current on news and developing a Christian understanding of it. If that's your goal, a news group can really help.

For a list of magazines and papers to read, plus an evaluation on contents and reading level write to: Ben Vandezande, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Evangelical leader proposes "summit" on political role

WASHINGTON (EP) — Dr. Carl F.H. Henry, one of the nation's most influential evangelical leaders, is urging a summit meeting of top conservative Protestant leaders to discuss the movement's role in politics.

Henry, a former editor of the influential evangelical magazine *Christianity Today*, is concerned about the "conspicuously narrow" approach to politics by such evangelical groups as the Christian Voice and the Moral Majority. His proposal is being informally circulated to "influential conservative Protestants" ranging from Jerry Falwell of the Moral Majority to Jim Wallis of Sojourners, an evangelical but

liberal social action group.

"The purpose would not be to force a religious party front," Dr. Henry's proposal says. "Rather it would lessen confusion and hopefully set some priorities for evangelical public involvement."

The proposal comes as the alliance between right wing politics and Protestant fundamentalism is experiencing a major victory, with Falwell claiming that Moral Majority registered some 4 million voters and that the religious right can take at least partial credit for the election of Ronald Reagan and the defeat of a number of liberal senators.

At the same time, the movement is facing increasing

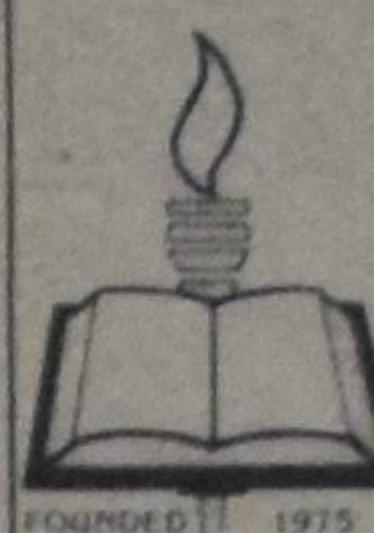
criticism from mainline Protestant and Jewish groups, as well as some evangelicals, who fear it will lead to violation of the traditional separation of church and state in the country. Others have expressed the fear that it will lead to legislation restricting the church's ability to speak out on moral issues.

"The proposal has met with prompt and enthusiastic response from many evangelical leaders," Dr. Henry wrote EP News. "The full sweep of evangelical interest should be clear by the time of the Reagan Inaugural, and projections should be made early in 1981 for the conclave."

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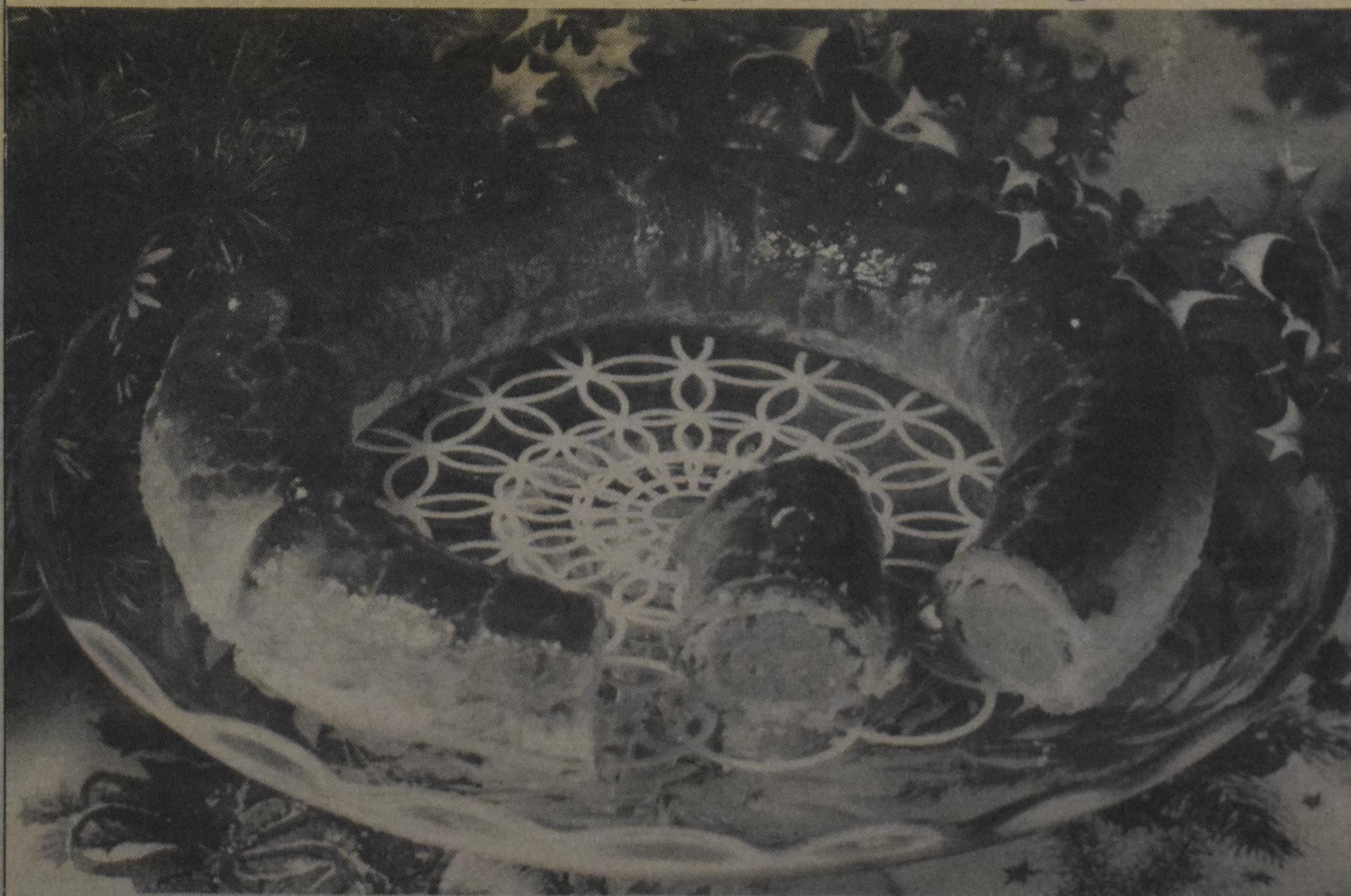


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Kammingas honoured for work among refugees



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At its October meeting the All Ontario Diaconal Conference (AODC) gave Si and Renee Kamminga a standing ovation for their fine work with Indo-chinese refugees. Peter Zwart, AODC Executive Secretary, presented them with a citation and a book about Canada. Zwart noted, "We

can't make you Canadian citizens, but we'd like to give you a bit of Canada to take with you." The Kamminga's spent several months in Thailand assisting with the placement of many refugees in Christian Reformed churches, particularly Canadian churches. They established excellent

rapport with Canadian immigration officials and with refugee camp personal. This facilitated the placement of over 3000 refugees in Canadian churches. Seeing people in such great need was a very emotional experience for the Kammingas but they are now seeing the fruits of their labour — resettled families in hundreds of Christian Reformed churches. Last month the Kammingas received a letter (printed below), from a man with whom they worked in Camp Song Khla.

new home and in starting a new life in a country that has met us with open arms. I am at home now. It sounds a little strange for me to say this when I'm so far from my native land, but your home is where your heart is and my heart is here with you and all the people who have looked down on the tragedy of the century — the boat people.

I am now working as a social worker in Los Angeles county. I work with Indo-chinese refugees. At night I teach French literature at Long Beach City College and am writing a book. I have personally sponsored one family from Thailand.

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Dear Mrs. and Mr. Kamminga:

On behalf of myself and all the refugees that I represented in Song Khla, I would like to express to you personally, and to the Christian Reformed Churches in Canada and the U.S., my deepest gratitude for all that you have done and will do for us.

Every morning when I wake up, I tell myself that I am a free man. The soft dim light of the early dawn, the song of the bird, all gifts from our Father, remind me of you who have assisted our people in finding a

Do you remember the motto and insignia of Song Khla Camp: "Agitated but never sunk?" The refugees still face death and danger on and off shore, but with the love of God and with the help of good people like you, they will reach the shore safely.

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De berg spuwt vuur

Toen de kranten vol stonden over de uitbarstingen van Mount Saint Helens vond men in verschillende artikelen een woord over de dreiging van de natuur. En in heel wat preken werd er gewezen op de tekenen der tijden. Aan tafel lazen we een hoofdstuk uit een van de brieven van Petrus. En toen ik in een boek van een nederlandse theoloog het woord horizontalisme tegenkwam, dacht ik er aan dat het koninkrijk Gods toch niet zal komen als een verlengstuk van deze geschiedenis, maar, na heel veel ellende, na een catastrofe, eindelijk door de glorieuze komst van Jezus Christus. Zijn komst is het die ons heil volmaakt. Maar voordat het zover is krijgen we een boze tijd, die hier en daar in de bijbel geschilderd wordt. En het eigenaardige is dat telkens als er iets vreselijks gebeurt zoals een vuurspuwing door een berg, heel wat mensen gaan denken aan het einde der wereld. En iemand die het van heel dichtbij meemaakte zei het ook: ik dacht dat de wereld verging.

Vuurspuwende bergen worden dus gezien als tekenen der tijden, voorboden van het vergaan van de wereld, boodschappers van de ondergang. Ik heb eens hier en daar gekeken om iets te weten te komen van die vuurspuwende bergen. Er zijn er niet zoveel. En toch maken ze een diepe indruk. Ieder weet dan ook wel dat in het jaar 79 na Christus de vuurspuwende berg Vesuvius zoveel lava en as uitspuwde dat Pompeii en Herculaneum verwoest werden.

De grootste uitbarsting had plaats in het jaar 1883, het was de grote Krakatau uitbarsting op een klein eiland in de Straat Soenda, tussen Java en Sumatra. De grote vloedgolf die er mee gepaard ging veroorzaakte in de kustgebieden aan weerszijden van Straat Soenda 35.000 slachtoffers. De vulkanische as, die bij deze eruptie werd uitgeblazen bereikte een hoogte van 50 kilometer.

„Zeer catastrofaal kunnen de gloedwolken zijn, met name wanneer ze door verstopping van de kraterpijp, zijdelings worden uitgerst. Dergelijke sterk gasrijke erupties kunnen met hun temperaturen van honderden graden binnen korte tijd op grote afstand verwoestingen aanrichten. Een bekend voorbeeld is de gloedwolk van de Montagne Pelee, die St. Pierre, de hoofdstad van Martinique, in 1902 volkomen verwoestte en waarbij alle 30.000 bewoners omkwamen.” (VanderFliet, Chr. Encyclopaedie, 2e dr. deel 6, blz. 555).

De Bijbel spreekt er over dat de gedaante van deze wereld zal voorbij gaan. En God zegt ook in zijn Woord dat de aarde door vuur zal gelouterd worden. De Bijbel spoort ons aan door te dringen achter een natuurlijke verklaring van vulkanen, aardbevingen, hurricanes, en allerlei natuurrampen en te vragen: wat heeft God ons door deze tekenen der tijden te zeggen? Vertellen ze niet dat eens de grote dag zal aanbreken waarop de elementen door vuur zullen vergaan? En daarna, zegt de Schrift, komt het koninkrijk, waarvan de Niceense geloofsbelijdenis zegt dat als de Here Jezus wederkomt met heerlijkheid, om levenden en doden te oordelen, dat koninkrijk van Jezus Christus „geen einde zal hebben.” En de Nederlandse Geloofsbelijdenis zegt in art. 37 dat de Here Jezus terugkerend om Rechter te zijn over levenden en doden „deze oude wereld in vuur en vlam zal stellen om haar te zuiveren.”

Dat koninkrijk komt dus niet op een evolutionistische manier, zo dat wij er om zo te zeggen naar toe groeien, en alles al beter wordt. Beter en beter. Zo'n komst van het koninkrijk wordt ons in de Schrift niet getekend.

Niemand weet het einde van de tijd, noch de datum van de wederkomst van Christus, noch het moment waarop de gedaante van deze wereld door vuur gezuiverd wordt. Tekenen der tijden zijn er geregeld. Vulkanen lieten van zich horen in 79, in 1883, en in 1980. Gods kinderen behoren er acht op te geven. En ze moeten door die tekenen leren de Here Jezus altijd te verwachten. Petrus spreekt daar ook heel duidelijk over in zijn tweede brief, hoofdstuk 3: „de tegenwoordige hemelen en de aarde zijn door hetzelfde woord (het woord van dezelfde almachtige God, die hen geschapen heeft) als een schat weggelegd voor het vuur (om niet wederom door water, maar door vuur verwoest te worden) bewaard tegen de dag van het oordeel en van de ondergang der goddeloze mensen. De dag des Heren zal echter komen als een dief. Op die dag zullen de hemelen met gedruis voorbijgaan en de elementen zullen brandende ontbonden worden, en de aarde en de werken op haar zullen gevonden, of: verbrand worden.

Het ganse heelal ondergaat dan een versmeltings — en louteringsproces. Al wat nu bestaat wordt verwoest. De grondstoffen zelf komen in het vuur ter reiniging en verandering, opdat er een nieuwe hemel en een nieuwe aarde uit te voorschijn kan komen.

Als Jezus komt, dan zal dat gebeuren. Maranatha. Onze Here kom spoedig!

J. VanHarmelen

Een gezangenbundel voor de Christelijke Gereformeerde Kerken?

De synode van de Christelijke Gereformeerde Kerken heeft in principe uitgesproken dat naast de psalmen ook gezangen aanvaardbaar zijn om te zingen in de eredienst.

Deze zaak ligt in de Chr. Geref. Kerken heel gevoelig en daarom besloot de synode dan ook dat het deputatenrapport, dat door de synode is behandeld, de kerken — en dus de kerkleden — zal worden aangeboden. Er kan dan in de plaatselijke gemeenten over worden gesproken. Er mag geen onrust over komen, vond de synode en als scheuring over deze aangelegenheid zou dreigen, is het beter geen gezangen in te voeren, sprak de synode uit.

Het zingen van de gezangen in de erediensten zal opnieuw aan de orde komen in de synode van 1983. De te zingen liederen zullen door de synode moeten worden vastgesteld en er zal een aparte bundel voor komen.

In een aantal plaatselijke kerken worden naast de psalmen reeds andere liederen gezongen. Strikt formeel genomen is daar geen goedkeuring van een generale synode voor maar het bleek wel dat niets tegen deze kerken zal worden ondernomen.

De commissie, die de synode moest rapporteren over het

voorstel van deputaten was niet eenstemmig. Een deel wilde definitief besluiten tot invoering van gezangen, een andere deel stelde voor definitief te besluiten van het zingen van gezangen af te zien. Twee hoogleraren, dr. W.H. Velema en dr. W. van 't Spijker, adviseerden een langere weg te volgen, d.w.z. de gemeenten consulteren en op de volgende synode deze zaak opnieuw ter sprake brengen. Daar ging de synode mee akkoord. Voor het voorstel stemden 33 afgevaardigden en tegen waren 19 synodeleden.

Zending

De synode besloot verder tot uitbreiding van de zendingsactiviteiten van de Christelijke Gereformeerde Kerken. Als nieuw terrein werd Ndebele

(Zuid-Afrika) gekozen. Hier bestaan mogelijkheden om deel te nemen in het zendingswerk van de Free Reformed Church van Noord-Amerika.

Daarnaast werd toestemming gegeven om ook buiten Zuid-Afrika naar een nieuw terrein te zoeken.

De Christelijke Gereformeerde Kerken brengen per jaar 1.2 miljoen gulden op voor de zending. Zendingsarbeid wordt verricht in Indonesië (Torajaland) en Zuid-Afrika (Vendaland). De uitbreiding van het zendingswerk is mogelijk geworden door afbouw van het werk in Indonesië, waar de door de zending van de Christelijke Gereformeerde Kerken ontstane Torajakerk voldoende zelfstandigheid heeft verworven.

Wanneer werd er voor het eerst ijshockey gespeeld?

door Marcus Van Steen

(Canadian Scene) — De 25ste december is een belangrijke dag, want dan is het Kerstmis! In Canada is die dag echter ook om een andere reden belangrijk. Op Kerstdag 1855 werd er namelijk door leden van de Royal Canadian Rifles van Fort Henry in

Kingston, Ontario voor het eerst hockey gespeeld op het bevroren water van de haven in Kingston.

Wat zij eigenlijk speelden was veldhockey en zij gebruikten ook veldhockey stokken. In plaats van een puck gebruikten zij een lacrosse bal. Hieruit is echter ons tegenwoordige ijs-

Vervolg op pag. 18

PERSOVERZICHT

- Om maar met de deur in huis te vallen: de rente gaat weer omhoog als de bloeddruk van een koster die het kauwgum van de kerkbanken aan 't verwijderen is. Ook de kosten van het levensmiddelenpakket zullen stijgen tengevolge van de steeds klimmende rente-tarieven. Ik ondervond vanmorgen heel persoonlijk de schadelijke gevolgen van onze zorgelijke economische toestand. Ik had namelijk, de traditie getrouw, gisteravond mijn schoen bij de schoorsteen gezet, en vanochtend zat er een briefje in van de Sint: „vergeet 't maar.” De Sint's handschrift had iets van dat van mijn vrouw, maar dat kwam, zo zei zij, omdat de bejaarde bisschop natuurlijk haar pen gebruikt had.

- „Vergeet 't maar” kon ook wel eens het antwoord worden van het Engelse parlement op het verzoek van onze regering om een clause over menselijke rechten in de grondwet aan te brengen. Ze zien dat in Londen niet zo erg meer zitten en dat kon nog wel eens een interessante zaak worden. Er is zeker nog al wat belangstelling voor die voorgestelde clause onder eerwaarde heren, ik werd namelijk uitgenodigd om zitting te nemen in een comité dat de hoogdravende naam had van „dominees voor menselijke rechten.” Ik heb de uitnodiging beleefd afgewimpeld met het aloude dominees-smoesje van dat ik geen tijd had. Dat mag je als dominee zonder gewetensbezwaren als reactie gebruiken op iedere uitnodiging.

- Zijne Majesteit hield een prachtige preek over nationale eenheid en als een getergde leeuw verkondigde hij dat hoge functionarissen (hij wilde zeker geen namen noemen, maar we weten wel wie hij bedoelde) in het westen des lands met het vuur van „separatisme” speelden. Zijn preek werd met veel instemming ontvangen door de toehoorders, maar dat zegt niet veel want de instemmers waren 3000 van zijn partijgenoten in Montreal.

- Er was toch ook nog wel een kleine Sinterklaas verrassing voor de leden van de regering en het parlement. Een groep adviseurs kwam tot de conclusie dat zij allemaal heel hard opslag nodig hadden, en om maar niet al te bedeesd van stapel te lopen werd er een nogal fikse vermeerdering van salarissen voorgesteld. Om maar 's even een voorbeeld te noemen: Zijne Majesteit zelf zou van \$82.000, — per jaar naar het niveau van \$133.732, — gaan, hetgeen in alle talen geen kleinigheidje is. Ik zal die adviseurs eens vragen of ze misschien ook eens met mijn kerkeraad willen spreken.

- Er was ook een vurig protocol gevecht gaande tussen Ottawa en Quebec. Canada zal namelijk op een vergadering van Frans sprekende landen vertegenwoordigd worden door de Minister van Buitenlandse Zaken. Quebec wilde precies zo'n hoge ome sturen maar dat mag niet. Quebec's vertegenwoordiger moet van meer bescheiden stand zijn volgens het protocol. Zo dat moet nog even uitgevochten worden.

- Een paar woorden over gebeurtenissen in Holland: in Amsterdam was het weer — en er is maar een woord voor — een rotzooi. Krakers gooiden rode verf van de daken, braken de straten op, en de langharige politie stond er geïnteresseerd bij te kijken. Uit pure baloorigheid gingen er natuurlijk ook een aantal auto's de grachten in.

- VanAgt zingt het oude Colijn-refrein van bezuinigen, maar Jan en alleman heeft er maling aan. Af en toe kom je nog eens iemand tegen die werkt, de rest is afgekeurd of gesaneerd. Vroeger waren het alleen de priesters die niet trouwen, tegenwoordig zijn dat bijna de enigen die nog trouwen, de rest om het maar op z'n Hollands te zeggen, geeft de voorkeur aan hokken.

Carl D. Tuyl

Arie en Katrien

Arie Dof

12. Kerstklanken

De eerste Kerstklank van dit jaar hoorde ik begin november al. Als ouder-ouderling bracht ik een bezoekje aan Simon van Gent, een wat eenzame weduwnaar, die een longontsteking had opgelopen en daardoor in het ziekenhuis belandde. Een luidruchtige verpleegster verstoortte ons gesprek, voelde Simon's harige pols en stak vervolgens een thermometer tussen zijn lippen, hetgeen hem de lust tot spreken ontnam.

De verpleegster brak het plotselinge zwijgen met de naar mijn adres gemikte vraag: „En... hebt u uw inkopen voor Kerstfeest al gedaan?”

Ik antwoordde beduusd, dat Kerstfeest nog maar kort geleden was. Met een zwaai verloor de mensenredster Simon van zijn thermometer, en hoofdschuddend verliet ze het toneel.

Sindsdien zijn de Kerstklanken niet van de lucht geweest. Op de televisie, in krant en weekblad, voor de radio, overal word je bepaald bij het Kerstfeest, en ondanks de zwarte economische wolken zijn de winkelcentra stampvol en laten de duizenden met elkaar hun miljoenen rollen.

Zo nu en dan hoor je daar klachten over, en ik sluit me graag bij de klagers aan. Men klaagt over het feit, dat Kerstfeest totaal verwereldlijkt en verzakelijkt is. Er zijn onder ons zelfs ijver-aars, die al jaren lang bezig zijn — overigens zonder merkbaar succes — om de Nederlandse sinterklaas in Canada in te voeren en de hieldense Santa Claus en zijn rendieren uit te roeien. Wellicht kunnen we als christenen beter op andere fronten strijden.

Maar al ben je nog zo tegen al die opgeschroefde kerstdruk, het is haast niet te voorkomen, dat je er door meegezogen wordt. Allerlei clubs, verenigingen en organisaties hebben hun eigen Kerstavonden. Een dominee, die begin december eens voorstelde, om al die vieringen samen te binden en er een feest van te maken voor de hele gemeente, werd bijna op Kerstfeest geschorst.

Elke vereniging moet zo heel nodig zijn eigen Kerstavond hebben. De laatste twee weken voor Kerstfeest zijn er avonden tekort en sommige verenigingsmensen hollen van de ene viering in de andere... en maar Kerstliederen zingen, avond in, avond uit. Jong en oud doet er aan mee, en de dominee die eens protesteerde, houdt nu al lang terwille van baan en boterham zijn mond.

Samen met Katrien had ik het dit jaar nogal druk met de organisatie van de Kerstavond voor de ouderen, die in de grote conversatiezaal van ons nieuwe rusthuis zou gehouden worden.

De eerste moeilijkheid, die we te lijf moesten gaan, was het vaststellen van een datum. Dat viel niet mee, omdat de meeste reeds veroverd waren door andere verenigingen. Tenslotte bleven alleen 22 en 23 december over. Toen onze keus op 22 december viel kwam meer dan de helft van de mannelijke bewoners van het Home in heftig verzet: op 22 december had men de conversatiezaal voor andere doeleinden nodig. Arie Dof en de andere commissieleden hoorden toch te weten, dat op die avond de finales zouden gespeeld worden van dam-, schaak-, backgammon- en biljart- kampioenschappen! Speciaal zij, die voor een kampioenschap in aanmerking kwamen, protesteerden op felle toon.

Als commissie van voorbereiding hadden we begin december een vergadering in een hoekje van de conversatiezaal. Het was een sneeuwachtige

middag en de meeste bewoners waren in de zaal. Enkelen waren heel serieus aan het oefenen voor de aanstaande kampioenschappen. Toen we met de datums in de war zaten, besloten we advies te vragen. Een vrouwelijk lid van onze commissie vroeg om stilte en legde daarna de moeilijkheid van de Kerstfeestviering aan de aanwezigen voor. Wat zou het zijn, 22 of 23 december? Men moest het maar zeggen.

Een meelevende grootmoeder maakte de opmerking, dat we het niet op 23 december moesten doen, want dan hadden de jongelui van de kerk hun Kerstavond en zou de zanggroep van de jeugd dus niet in het Home aanwezig kunnen zijn zoals gebruikelijk bij de viering. Dus dan maar op de twee-entwintigste? Daar kwamen de bezwaren en protesten los! Sommigen stonden verwoed met een biljartqueue te zwaaien en te verklaren, dat dat hun avond was.



Toen het even stil was, gaf een heel oude broeder uiting aan zijn vrome gemoedsstemming met de opmerking: „Wat is nu belangrijker, Kerstfeest vieren of biljarten?” „Biljarten!” schreeuwden een aantal mannen spontaan. Daardoor aangemoedigd, riepen anderen: „En schaken!” Toen het weer stil werd, riep er een met een diepe grafstem: „Dammen!” Dat klonk als een welbekend Canadees vloekwoord.

„En hoe denken de dames er over?” vroeg het commissielid. De dames bleken in de week van Kerstfeest geen ruzie met hun mannen te willen maken en waren er dus ook op tegen, dat de wedstrijden zouden worden uitgesteld terwille van het Kerstfeest. Dus bleef er geen andere keus dan de Kerstavond te hebben op 23 december, helaas zonder de muzikale medewerking van het jonge volkje.

Toen ik laat in de middag thuis kwam, wachtte me een verrassing. Bij het openen van de deur struikelde ik bijna over een van mijn kleinkinderen. En het was juist de kleinzoon, die zo vaak in onze gedachten en onze gebeden is: het kind van onze dochter Lucy, het kind dat geen vader heeft en totaal geen band aan de vreemde man, met wie Lucy tegenwoordig samenwoont, een man, die wij niet eens kennen.

Natuurlijk moest ik met Eddy spelen. Deskundig verstopte ik mezelf in donkere hoeken en bezorgde het kind heerlijke angsten en onbedaarlijke lachbuien, wanneer ik onverwachts uit mijn schuilplaatsen te voorschijn sprong met dreigend uitgespreide armen en beer-achtig gebrom.

Na een uurtje was Eddy dood-moe en ik eveneens. Terwijl kleinzoon naar een tekenfilm op de televisie zat te staren, begon ik Katrien mijn belevenissen te

vertellen. Daarin werd ik weldra gestoord door mijn dochter Lucy, die haar zoon kwam halen. Zoals altijd, als ze in ons gezelschap is, had ze niet veel tijd. Nee, ze deed haar jas maar niet uit; ze had nog van alles te doen, en of Eddy goed had opgepast, en wat Dad had uitgespookt vandaag....

Ik deed, alsof ik niet zag, dat ze op de klok keek, en betrok haar in het gesprek, dat ik juist met Katrien begonnen was over het Kerstfeest voor de oudere mensen. Katrien vond het ook heel jammer, dat het jeugdkoor die avond niet zou kunnen bijwonen. Hoe moest dat nu weer?

Toen kwam de volgende verrassing van de dag. Lucy stond op, en terwijl ze Eddy zijn jasje aantrok, zei ze: „Als jullie die avond soms om muziek verlegen zitten, wil ik wel wat zingen met mijn gitaar.” Ze keek ons niet aan, kreeg een hoogrode kleur en was heel druk met Eddy bezig.

„Kind,” zei Katrien spontaan, dat

moet je doen! Daar rekenen we maar op, he, Arie?”

„Natuurlijk,” zei ik, alsof het de meest vanzelfsprekende zaak ter wereld was. „Jullie bellen me er maar over,” sprak Lucy haastig. Ze gaf ons een vluchtige kus.

Van Eddy kregen we beiden een dikke, natte zoen. Toen waren we weer samen. We keken elkaar aan en zagen tranen in elkaars ogen.

Het is lang geleden, dat we Lucy hebben horen spelen en zingen. Wel zeven jaar. Dat was voordat ze uit huis wegliep en haar familie, vrienden en kerk vaarwel zei. In onze gedachten hoorden we haar nog vaak zingen in jeugddiensten en bij andere gelegenheden. We denken zo dikwijls aan onze verdwaalde dochter en aan haar leven en aan haar stem en gitaar... En we blijven van haar houden en voor haar bidden.

Katrien en ik waren er een poosje stil van. „Die meld heeft een goed hart,” zei ik toen. „Dat heeft ze zeker,” antwoordde Katrien en snoot krachtig. Het klonk als een vreugde-trompet....

De commissie vergaderde nog twee keer en niemand had er enig bezwaar tegen, dat mijn dochter zou zingen.

Op 22 december, terwijl Katrien aan het Kerstavonden was met de vrouwenvereniging, was ik getuige van de finales om het kampioenschap in biljarten en andere sporten, waar men geen stijve spieren van krijgt. Er werd die avond fel gestreden. Tegen elf uur kwamen de gelukkige winnaars uit de bus. Er zit heel wat talent onder onze oudere mensen.

23 december: Kerstavond in het Home voor de oudere garde plus genodigden. Onder de genodigden bevond zich ook onze dominee, die met de moed der wanhoop de Kerstliederen meezong en

na de pauze zich spoedde naar de feestvierende jeugd.

Het was een Kerstavond als andere Kerstavonden: Er werd koffie gedronken en later een glaasje wijn; men at Kerstkransen, speculaas en gebakjes, alsof de tijden niet duur en de noden niet groot waren. Veel Kerstliederen passeerden de revue, zowel in het Hollands als in het Engels. Er werden spelletjes gedaan en Mrs. Van Raamsdonk Senior las net als andere jaren weer een heel lang verhaal voor over een afvallige zoon, die bij de onderwereld en de Maffia terecht komt, de dag voor Kerstfeest tijdens een bankoverval zwaar gewond wordt door een agent, die een kogel door zijn borstkas jaagt — vlak bij het hart —, en juist voormiddernacht, terwijl de Kerstklokken overal gaan luiden, door een evangeliserende verpleegster wordt bekeerd. Erg roerend, maar ook enigszins vermoeiend, als men van te voren precies kan nagaan, wat er gaat gebeuren in het verhaal. En niet een beetje onwerkelijk ook!

Na de Kerstvertelling werden cadeautjes uitgereikt tot tevredenheid van de meeste ontvangers. Wel kreeg een zuster, die vooral geen zoetigheid mag hebben vanwege haar streng dieet, een enorme Hollandse chocoladeletter aangeboden, de letter M van Mina nog wel, en zagen we een niet-rokende broeder misprijzend naar de doos sigaren kijken, die hij bij het oplossen van bijbelse raadsels gewonnen had, maar deze problemen werden tot tevredenheid der betrokkenen opgelost.

En Lucy? Ja, zij heeft die avond twee keer gezongen, een paar grappige nummertjes, waarbij de aanwezigen lustig begonnen te klappen en het refrein mee te zingen, en enkele Kerstliederen. Het zal ons ouderlijk vooroordeel wel geweest zijn, maar het was net, of haar stem nog voller, nog rijper was dan zeven jaar geleden, toen we haar voor het laatst hebben gehoord. Zou ze zijn blijven zingen en gitaar spelen, toen ze op eigengekozen wegen wandelde en struikelde, en wat heeft ze in die jaren gezongen? We weten het niet en zullen het misschien nooit vragen.

„O little town of Bethlehem...” Het is ons kind, dat daar zingt met zoveel toewijding en gevoel, dat het wel regelrecht uit haar hart moet komen... „For Christ is born of Mary...” En Eddy is geboren uit Lucy, en wie is de vader? De verloren zoon kwam terug; wat gaat onze lieve, verloren dochter doen? „O holy Child of Bethlehem, Descend on us, we pray...” Ik knijp Katrien in haar arm: niet schreien, vrouw, tenminste nog niet; nog even niet schreien, dappere moeder....

„O come to us, abide with us, Our Lord Emmanuel.” Amen, Heer Jezus, Amen voor ons allemaal, Amen voor Lucy en Eddy... en die vreemdeling, haar vriend....

Na afloop van de Kerstavond konden we Lucy niet meer vinden. Ze was al vertrokken. Dit keer bleven Katrien en ik ook niet napraten. We wilden alleen zijn.

Door de winternacht reden we naar huis. De straatverlichting maakte lange lichtstroken. Ik moest mijn ogen knipperen, om normaal te kunnen zijn. En naast me zat Katrien. Ze schreide een beetje en legde haar hand op mijn knie. Ik hoefde haar niet te troosten. Want ik voelde, dat er hoop was, nieuwe hoop in onze ouder-harten, geen ijdele hoop, maar echte verwachting, blijde verwachting.

We zijn in blijde verwachting van de her — geboorte van ons kind.

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ONDER ONS

Een stem over de afgrond

Het valt mij vaak op dat in de meeste plaatsen in de middagdienst de kerken soms maar voor de helft of voor een derde bezet zijn, en ook, dat men overal dezelfde gewoonte heeft om de eerste banken voor de preekstoel leeg te laten. Waarom? Zou het niet veel gezelliger zijn voor de dominee en voor de gemeente als de kerk voorin meer gevuld was?

Zo was ik ergens in een kerk die maar schraal bezet was en de prediker stond daar ergens hoog en verheven op de kansel; de 5 of 6 voorste ban-

ken waren onbezet. Omdat in dit geval de preekstoel nogal hoog was kreeg je als gemeentelid zo'n „afgronds” gevoel. Dat stukje niemandsland tussen dominee en gemeente moet de prediker wel een verlaten gevoel geven. Vroeger werd de dominee nog geflankeerd door rechts de ouderlingen en links de diakenen. Maar dat is verleden tijd, troonzetels worden niet meer gebruikt in de kerk.

Wat kon het allemaal anders wezen als de mensen de kerk van voren af gingen bezetten.

Maar er zijn mensen die zeggen: ik wil zitten in de bank waar ik wil, en anders kom ik niet meer in de kerk. Zou iemand die altijd op de eerste, derde of laatste bank in de kerk zit, ook al is de kerk maar voor de helft of voor een derde vol, weten waarom hij of zij dat doet? Misschien hebben ze er wel een goede reden voor, maar als die reden is: ik wil zitten waar ik wil, dan vind ik dat toch wel aanvechtbaar, vindt u niet?

T. Schinkel,
Chatham, ON



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Ministry
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Energy
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Ijshockey

Vervolg van pag. 16

hockey voortgekomen, en net zoals cricket de nationale Engelse sport is en honkbal dit is in Amerika, zo is ijshockey de nationale Canadese sport geworden.

Voordat hockey zich echter goed kon ontwikkelen moest er eerst een ander soort schaats ontworpen worden. In die tijd werden alleen nog de ouderwetse lange houten schaatsen gebruikt, zoals we die vroeger ook in Nederland kenden. Ze waren niet gemaakt om er snel mee te kunnen stoppen of om te draaien op een betrekkelijk klein stukje ijs. De eerste hockeyschaatsen werden in 1864 gemaakt door een ijzerhandelaar in Dartmouth, Nova Scotia, John Forbes.

Hij richtte de Starr Manufacturing Company op en binnen korte tijd begon ijshockey zich te ontwikkelen tot de sport die wij thans kennen. In 1875 ontwierpen studenten aan McGill Universiteit spelregels en meer en meer werden er georganiseerde wedstrijden gehouden.

In 1885 daagde het Royal Military College in Kingston Queen's College, ook in Kingston, uit tot een wedstrijd op hetzelfde ijs, waar 30 jaar daarvoor voor het eerst ijshockey was gespeeld. Traditiegetrouw wordt deze wedstrijd thans ieder jaar gespeeld, hoewel het nu in een arena wordt gedaan en dus niet meer op het ijs van de haven.

In 1893 stelde de Gouverneur Generaal, Lord Stanley, een wisselbeker beschikbaar en dat is thans de meest begeerde hockey onderscheiding in het land.

Waardeert
u C.C.?
Bestel het
voor een vriend.

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THANKS

BERGSMA: We wish to express our sincere thanks to our children, grandchildren, relatives and friends for making our 50th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers, and cards. Above all we thank the Lord for all his blessings and care in all these years.

Mr. and Mrs. Folkert Bergsma,
St. Catharines, ON.

EISING: Mrs. & Mrs. R.M. Eising, 603 High St., Orillia, ON, wish to thank all their relatives and friends for the many flowers, gifts and cards with the good wishes, on the occasion of their 45th Wedding Anniversary on November 15, 1980.

BIRTHS

DROPPERT: With praise and thanksgiving to God, we, Leo and Beatrice, announce the birth of our second son, JEREMY SCOTT, a brother for Jason. He was born November 18, 1980. 21st grandchild for Mr. and Mrs. I. Wiersma of Burlington and 7th grandchild for Mr. and Mrs. P. Droppert, St. Anns, ON.
R.R.#1, Gormley, ON L0H 1G0.

HAGEN: "Lo, children are a heritage of the Lord" (Psalm 127:3). With thankfulness to God, the creator of life, we announce the birth of our son, DAVID JONATHAN, born November 22, 1980. Thankful parents are Fred and Janet Hagen, a little brother for Gerry, Melanie and Daniel. 17th grandchild for both Mr. and Mrs. Gerrit Otten, Beamsville, ON and for Mr. and Mrs. Conrad Hagen, Hamilton, ON.
82 Guildwood Dr., Hamilton, ON L9C6S4.

REITSMA: "Every perfect gift is from above" (James 1:17). Grateful to God for this new life, we welcome into our family, ANGELA HELEN, born on November 20, 1980. Her thankful parents are Fred and Helen (nee Vanderwel). A little sister for Kimberly, Jacinda, and Lesley. Another grandchild for Mrs. J. Reitsma of Hamilton and Mr. and Mrs. H.J. Vaandering of Brantford.
201 Rawdon St., Brantford, ON.

STELLINGWERFF: "It is good to say 'Thank you' to the Lord, to sing praise to the God who is above all Gods" (Psalm 92:1). It is with great joy and deep gratitude to God, who has made everything well, that we, John and Doreen announce the birth of our first child, RACHEL ANGELINA, born on November 13, 1980. First grandchild for Mr. and Mrs. L. Stellingwerff of Coquitlam, BC and sixth grandchild for Mr. and Mrs. G. Norder of Victoria, BC.

THIES: With thankfulness to God we, Bill and Alice happily announce the birth of our 4th child, EMILY ALISON, a little sister for Natalie, George and Mary-Ann. Born, November 14, 1980. Bill and Alice Thies, (nee VanNielen).
R.R.#1, Wellandport, ON L0R 2J0.

ZEGERS: We, Pete & Annette, thank the Lord for the safe arrival of our second son, ANTHONY JOHN, a brother for Paul. Second grandchild for Mr. and Mrs. John Steenbergen, Alma, ON and fifth grandchild for Mrs. Minnie Zegers, Orono, ON.
164 Allen St. E., Waterloo, ON.

BIRTHS

VAN DE KAMP:
VERSTOEP: Praise the Lord for adding two healthy grandchildren to the family, the 17th and 18th. JORDAN CORNELIS born on September 23, 1980, son of Tim and Betty Van de Kamp, R.R.#3, Embro, ON and SHERRI PEARL, born November 13, 1980, daughter of Hugh and Pearl Verstoep, Walton, ON. Proud Beppe, W. de Haan, Guelph, ON.

VANDERWIER: Korny and Pat joyfully announce the birth of HEIDI ROSE, on November 21, 1980. A precious sister for Kevin, Bonnie, Laura, Jason and Douglas. Ps. 127:13. Another grandchild for Mr. and Mrs. L. Moesker and Mr. and Mrs. U. Vanderwier.
R.R.#3, Wellandport, ON L0R 2J0.

MARRIAGES

HOFSTEDE-WEENING: Mr. and Mrs. Bert Hofstede of Acton, are pleased to announce the marriage of their daughter, IRENE CLARISSA, to ADRIAN JAMES, son of Mr. and Mrs. Sidney Weening of Springdale. The ceremony took place at Bethel Chr. Ref. Church at Acton on November 21, 1980. Rev. John Cooper officiated. (Colossians 3:16)
Future address: R.R.#1, Lefroy, ON L0L 1W0.

KORSTANJE-HOOGENDAM: Believing that God has brought them together, we the children are happy to announce the forthcoming marriage of our parents, JOHAN KORSTANJE and CORRIE HOOGENDAM. The ceremony will take place on Saturday, January 3, 1981 at 3 p.m., in the Clarkson Chr. Ref. Church. Rev. J. Klomps officiating. Ria & John Ritsema
Lenny & John Rustenburg
Netty & Harry Kalsbeek
Hans & Shirley Hoogendam
Lynn & Terry Korstanje

WASSENAAR-BUSAAN: Believing that the Lord brought them together, we, the children of MRS. TINE BUSAAN, and the children of MR. FRANK WASSENAAR, are happy to announce the marriage of our mother, and of our father. The private ceremony will take place, the Lord willing, on December 27, 1980, in the First Chr. Ref. Church of Lacombe, AB. Rev. G. Heersink officiating.
Address: Box 911, Lacombe, AB

ANNIVERSARIES

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"Great is thy faithfulness"
On December 26, 1980, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents:

HANK and JANE BENEDICTUS
(nee Vandermolten)

We pray for the Lord's continued blessing and his sustaining power for both of them, and all of us. Friends are invited to celebrate this event with us at an open house, to be held at their home on 1241 Isabella St., from 3 p.m. - 5 p.m.
With love from:
John & Marilyn Benedictus; Jason, Eileen
Karen Benedictus
Paul Benedictus

Share your
family news with
our C.C. readers!

ANNIVERSARIES

1940 1980
With joy and thankfulness to our Lord, we hope to celebrate, D.V., with our parents and grandparents,
ITE and AALTJE DEBOER
(nee Afman)

their 40th Wedding Anniversary on December 20, 1980. May the Lord continue to keep them in his loving care and bless them in the years to come.

Their loving children:
Peter & Peg de Boer; Cherie, Karen, Christine, Jennifer
Alice & Bert Hagens; Daryl, Ron, Carolyn, Kevin

Tom & Joanne de Boer; Susan, Shelley
Klaas & Ann de Boer; Michael, Jody, Nathan
Martha & Bob Jens; David, Jocelyn

John & Diane de Boer; Sharon
Al & Harriet de Boer; Anthony, Ryan
Theresa & John van Dop; Steven, Lori

Ed & Teresa de Boer
Home address: 34546 York Ave.,
Abbotsford, BC V2S 2W9.

1935 December 12 1980
Ylst, Welland,
Friesland Ontario
"I must stay at your house today" (Luke 19:5b).
We are grateful to the Lord that we may celebrate with our parents and grandparents,

JOHAN and RUURDTJE DE JONG
(nee Kuipers)

the occasion of their 45th Wedding Anniversary. Mom and Dad's life has been our example, in their love for the Lord, their love for each other, and their love for their children. We pray that the Lord will continue to bless them in the years to come.

Beatrice & Chris Linzel — Harrington, PE
Fred & Helen De Jong — Victoria, BC

Ike & Ruth De Jong — Victoria, BC
Anne & Arnold Welmars — Burlington, ON

John & Rose De Jong — Victoria, BC
12 Richmond St., Welland, ON L3B 5L6.

1955 December 16 1980
With thanksgiving to our God, we announce the 25th Anniversary of our beloved parents,

STEVE and MARIA-HONEY
ELGERSMA (nee Groen)

Mom and Dad, we thank you for the fine example you have given us; we pray you'll both have many more happy years together,

Liz
Rick & Jackie (engaged)
Gerald
Steve
Phil
Cheryl
Home address: R.R.#2, Branchton, ON N0B 1L0.

1955 December 17 1980
London Niagara-on-the-Lake
With praise and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

HERMAN and GRACE LOUTER
(nee Haagsma)

Thank you, Mom and Dad, for your love and for giving so much of yourselves. We thank God for caring and supplying your needs and continue to pray that he will be with you in your lives ahead.

James — St. Catharines
Andrew & Margaret — St. Catharines
Leonard — Calgary, AB
Raymond — at home
Valerie — at home
An open house will be held on December 26, 1980, in the afternoon from 2:00 p.m. to 4:30 p.m., at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines.
Home address: Irvine Rd. N., R.R.#5, Niagara-on-the-Lake, ON

ANNIVERSARIES

1930 December 23 1980
We rejoice in the Lord. Through his goodness, we hope to celebrate the 50th Anniversary of our dear parents, grandparents and great-grandparents,

JACOB and JANTJE HORINGA
(nee Scheerhoorn)

May the Lord be with them in the years to come. This is our wish and prayer.

Their thankful children:
Wiebe & Sally Horinga — Woodstock, ON

Hank & Betty Horinga — Woodstock, ON

Geert & Jitske Horinga — Port Colborne, ON

Jeanette & Fred Scheitema — Beachville, ON

Grace & Henry Kikkert — Wingham, ON

Bill & Marg Horinga — Woodstock, ON

35 grandchildren and 7 great-grandchildren

Open house, December 23, at Footrite restaurant, 7:30 p.m. till 9:00 o'clock, 407 Dundas St.
Home address: 427 Huron St., Woodstock, ON N4S 7A9

1945 December 1980
Dedemsvaart, Brampton,
Overijssel Ontario
"All the ways of the Lord are loving and faithful for those who keep the demands of His covenant" (Ps. 25:10).
We are thankful and we praise God for our parents,

ALLAN (AALT) and TRIJNTJE
MULDER (nee Vanderveen)

From their children:
Andy & Didi Mulder; Lisa, Bradley, Steven

Peter & Joanne Mulder
Clark & Linda Mulder; Joel
Mieke & Claude Auger; Claude
Reg & Sylvia Mulder; Melissa,
Jeremy, Brent
Casey Mulder
Joyce Mulder
R.R.#2, Brampton, ON L6X 1G9

Imlay City, Burlington,
Michigan Ontario

1955 December 16 1980
"For this great God is our God forever and ever: he will be our guide even until death" (Psalm 48:14).
With great joy and thankfulness to God we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and JENNIE VERHOEVEN
(nee Stryker)

We pray that God will continue to bless them and keep them in his care for many more years of love and happiness together in him.

With love from their children:
Bernie & Linda
Lydia & Rick; Jesse, Ryan

Julia
Annette
An open house will be held on December 16, 1980 from 7:00 - 9:00 p.m. at Trinity Chr. School, 650 Walkers Line, Burlington, ON. Best wishes only.
Home address: 4123 Upper Middle Rd., Burlington, ON

1955 December 23 1980
Abbotsford, BC Calgary, AB
With great joy and thanksgiving to the Lord we are happy to announce the 25th Wedding Anniversary of our parents,

WIEBE and HENNIE WAGENAAR
(nee Kampman)

"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

It is our prayer that the Lord continue to keep them in his care.

Their thankful children:
John
Rita & Tony
Albert
Robert
Jennifer
Grandson-Christopher
Home address: 416 38th St. S.W., Calgary, AB T3C 1T1.

ANNIVERSARIES

1955 December 16 1980
Forest, ON Sarnia, ON
With joy and thanksgiving to our Lord we are happy to announce the 25th Anniversary of our parents,
HOLBA and MARGARET TAEKEMA
(nee By de Leij)

The thankful children are:
Annette & Wybe Zylstra — Sarnia
Henry — at home
William — at home
Open house on January 9, 1981, Second Chr. Ref. Church, 8:00 - 10:00 p.m.
Home address: 1694 Jane St., Sarnia, ON N7S 3P7.

1930 December 18 1980
Maassluis, Z.H. Strathroy, ON
"Share each other's troubles and problems, and so obey our Lord's command" (Galatians 6:2).
With gratitude to our Lord, we wish to share with you the joyous event of our dear parents' and grandparents' blessing.

HENDRIK and JOHANNA VAN VLIET
(nee de Geus)

50th Wedding Anniversary. We pray for many more years together and that they may experience God's blessing.

Congratulations from their children:
Bep & Kees Van Oosterom; Joanne, Rick, Carolyn — Sarnia, ON
John & Linda Van Vliet; Alice, Joyce, Henry, Debbie — Coaldale, AB
Cor & Bep Van Vliet; Jeanne, Gordon — Strathroy, ON
Henk & Alta Van Vliet; David, Tanya, Patricia — Strathroy, ON
An open house will be held on Saturday, December 20, from 7-8:30 p.m. at the I.O.O.F. Hall, 195 Front St., Strathroy, ON.
Home address: 241 Metcalfe St. E., Strathroy, ON

OBITUARIES

The board of John Knox Christian School of Brampton, Ontario, extends its deepest sympathy to Mrs. Theresa Kuiper and children, in the passing of their husband and father,

GARY KUIPER

who faithfully served the school as member and committee member.
Psalm 46
Thomas Riedstra, President
Anna DeRooy, Secretary



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BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

HELP WANTED

FARM HELP WANTED:

Herdsperson for modern 50-cow pure-bred Holstein farm. Must be responsible and maintain high production. Modern 3 bedroom house, close to Chr. school and churches. Excellent salary. Apply to: Falgarbrook Farm, R.R.#2, Georgetown, ON — 416-878-3787.

Persons required for yearly employment on grain farm. Duties include: general farm work, machinery, truck operating and maintenance. House available, close to town and school bus. Wages \$1250 and up depending on productivity, experience and ability, with increased salary or percentage of profit built in for long term. Apply giving references to: Keating Farms, Box 1060, Russell, MB. (204) 773-2861.

HELP WANTED

The Ontario Alliance of Christian Schools

invites applications for the position of
EDUCATION COORDINATOR

This part-time position will require a person with considerable teaching and administrative experience at the elementary level in the Christians schools in Ontario.

Inquiries and applications should be sent to O.A.C.S.
Executive Director:
Mr. A. Guldemond, 547 West 5th Street,
Hamilton, Ontario L9C 3P7.

Lakewood Christian Conference Grounds

(near Sarnia)

is in need of a
FULL-TIME MANAGER.

If you are a Christian who would like the challenge of managing a Christian camp and conference centre, we would like to hear from you.

Duties include:

- ★ over-all camp supervision
- ★ conference centre supervision
- ★ program co-ordinator
- ★ some maintenance work
- ★ be able to speak and write to groups and churches
- ★ promotion and fund raising

A new house is available on the grounds.
Please send full resume and references to:

Len Joosse,
1150 Sole St., Sarnia, ON N7S 3J2
Phone: (519) 542-4316

★ Applications must be in by January 10, 1980 ★

REAL ESTATE

FOR SALE:

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Harry Dykema,
R.R.#2, Mill Bay, BC V0R 2P0,
or phone: (604) 743-2596 (after 6 p.m.)

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250 ACRES, 150 workable, Tees-water loam, well-drained, 100 acres bush, house, barn, drill-well, silo, \$250,000.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton.

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1 or 2 riders wanted from Fraser Valley or Lynden, WA area to Grand Rapids area. Trip to begin around January 21, 1981. Call: 604-564-2407.

Mother — nurse in her late thirties, would like to meet a gentleman, same age or older. Please reply to Box #4564, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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★ FOR RENT ★

1 bedroom apartment.

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References

681-4380

Lionel Camping Trailer, 16 ft. long, in stationary location in Palmetto-Bradenton area in Florida. \$50.00 (U.S.) per week. Located at 1410 — 12th Ave., Palmetto. Call 813-729-1204.

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TEACHERS NEEDED

CALVIN-HAMILTON: The Education Committee invites applications for a vacancy in the primary grades. Additional enrolment will create a position by January 1, 1981. Contact: W.H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7, or call collect: (416) 388-2645 (school) — (416) 679-6017 (home).

The Christian School Society

of Smithers and Telkwa invites

qualified teachers to apply for positions for
Home Economics and Industrial Education
in Bulkley Valley Christian High School.

It also invites inquiries from
music teachers to implement and teach a
music program in Smithers Christian School
and Bulkley Valley Chr. High School.
Please send applications and inquiries to:

G. Koopmans, Bulkley Valley Chr. High School,
Box 3630, Smithers, BC V0J 2N0.

Phone: 604-847-4238 (school) — 604-846-5386 (principal's home)

Season's GREETINGS



BOUWERS: Aan alle familieleden en vrienden. Moge God u rijklijk zegenen en geven Hij u goede gezondheid in het jaar 1981. J. Bouwers, R.R.#2, Brampton, ON.

DE BEER: We wish all our children and grandchildren and 2 great-grandchildren, a blessed Christmas and New Year. Clara and Andrew De Beer 18 Kingsmere Cres., Brampton, ON.

DE HAAN: Mr. and Mrs. H. De Haan wensen al hun familieleden en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar. 11 Youngblut Ave., St. Catharines, ON.

DEVRIES: We like to wish all our friends and acquaintances, blessed holidays and a joyful 1981 A.D. Albert & Dora de Vries, Ottawa, ON.

DE VRIES: We wish all our friends and relatives the joys and blessings of Christmas and God's guidance throughout 1981. Wim & Truus de Vries, 493 West 5th, Hamilton, ON.

DE VRIES: To family and friends we hereby extend our best wishes for the Christmas season and for the coming New Year. Harry & Erna de Vries, Hamilton, ON

DYKXHOORN: Een gezegend Kerstfeest, en een gelukkig Nieuwjaar aan mijn familie en vrienden. Mrs. Karen Dykxhoorn, 157 Raylawn Cres., Georgetown, ON L7G 4M6.

GEERTS: G. and M. Geerts wish you all a blessed 1981. 278 Sanatorium Rd., Hamilton.

HOITING: Mr. and Mrs. S. Hoiting, Sr., wensen familie, vrienden en bekenden gezegend Kerstdagen en gelukkig Nieuwjaar. 198 East Park Dr., Woodstock, ON N4S 3N2.

HORINGA: We, Hank and Betty Horinga and family, wish all our relatives and friends, a merry Christmas and happy New Year. R.R.#4, Woodstock, ON N4S 7V8.

Continued on page 21

REAL ESTATE

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Popular Music

Paul Simon takes no risks

by Bill Van Dyk
Music Critic

Back in the late sixties and early seventies, when rock was still the music of the rebellious "counter" culture, the odd high school English teacher would play a rock song for his students, hoping that they might get more excited about it than they did about T.S. Eliot or E.E. Cummings.

But he wouldn't pick a Dylan song — Dylan was just a bit too "far out." The Beatles, on the other hand, were a bit too rowdy, and their lyrics often weren't poetic enough. Leonard Cohen was a great word-smith, but seemed a little decadent for high school use. The perfect solution always seemed to be Paul Simon, and his side-kick with the gorgeous voice, Art Garfunkel.

Simon and Garfunkel both graduated from Columbia University in New York, so they

were quite literate and serious, if occasionally pretentious or sophomoric. And their songs were *relevant*. "The Sounds of Silence" was a classic study of the breakdown of communication, and its consequences for urban life — "The words of the prophets are written on the subway walls." The words were powerful and profound. "Old Friends" was a sensitive study of aging, memories, and death. "Richard Cory" was a take-off on a work by Edward Arlington Robinson, a respected poet. It tried to attack materialism and hypocrisy. This was protest rock; students were supposed to be interested in rock. Rock had a bad reputation but there seemed to be something safe about playing Simon and Garfunkel in front of the kids.

This illustrates a consistent problem many critics have had with Paul Simon, and still have to a great extent. Traditional rock ethics tends to favour the

unsafe, the risky and daring. It tends to favour those artists who are willing to go out on a limb in order to say what they really mean, or what really counts. It is an ethic that derives from the folk side of rock music, and it was the folkies who had first cried "Sold out!" when Dylan picked up an electric guitar, when Presley began playing Las Vegas engagements, when Barry Manilow and the Bee Gees had number one hits, and when Kris Kristofferson appeared in "A Star is Born" with Barbra Streisand.

No one, though, is quite willing to say that Paul Simon has "sold out." He has always been there out on the limb, if not quite very far out on the limb. His songs have made good, powerful statements, but always when it was the height of fashion (the sixties) to do so. Some of his musical arrangements have been energetic, but they are always placed between gentle ballads on his albums. It seems that Simon does like to keep one eye on his message and one eye on the market.

This point was dramatized early in his career. He and Arthur Garfunkel began their partnership in high school. Presley was very, very big at the time (1957), so Simon and Garfunkel formed a rock 'n' roll combo. They had one hit — "Hey Schoolgirl" and appeared on Dick Clark's American Bandstand. Within a year, however, with no follow-up hit, they returned to obscurity. Simon flew to England to try to become a solo folk singer; Garfunkel returned to Columbia University for his degree.

A few years later it was folk music that was getting very big. Peter, Paul, and Mary, and the Kingston Trio, had big hits doing protest songs and Dylan covers. Simon returned to New York and he and Garfunkel recorded a folk album together called *Wednesday Morning 3 A.M.* It included protest songs, gospel, and a Dylan song — "The Times They are a Changin'." But this effort also failed to gain them a following. In 1964, once again, they disbanded.

In 1965 the Byrds released their version of "Mr. Tambourine Man" the first "electrified" folk song. As the "folk-rock" movement began to pick up steam, Simon and Garfunkel's record producer, Tom Wilson, decided to electrify one of Simon's compositions from *Wednesday Morning*. He hired an electric guitarist, drummer, and bass guitarist, and, with Simon back in England, dubbed the new instruments onto the original acoustic arrangements of "The Sounds of Silence." By January 1966, the new "Sounds of Silence" was a number one hit and Simon and Garfunkel rushed into the studio to record a new album of folk-rock material. One does

wonder about Simon's motivations.

In 1966, Simon and Garfunkel released *Parsley, Sage, Rosemary and Thyme*. The content, once again, is protest. Simon satirizes greed and materialism in "The Big Bright Green Pleasure Machine," fads and fashions in "A Desultory Phillipic" and war in "Scarborough Fair/Canticle." In "Silent Night/Six o'Clock News" he formed a stunning counterpoint by simply playing a newscast featuring stories about Richard Speck and the Viet Nam war against the background of "Silent Night."

Dylan dropped out of the protest scene in 1965. It soon decayed and faded from AM radio. In 1967 the Beatles released *Sergeant Pepper's Lonely Hearts Club Band*, the first popular rock album to be designed as a thematic unity (now called a "concept" album). Within a year, Simon and Garfunkel had recorded a concept album, *Bookends* which, in spite of its suspect origins, remains their best work together.

Bookends still rings of the protest era, but there is a dramatic shift in focus. "America" is about a young couple who set out not to change America or to seek justice, but rather simply to find it. They are not roused to action or anger; they have become merely depressed and lost. "Fakin' It" directly attacks the fadishness of the new liberalism; it suggests that self-interest has begun to replace social activism.

Simon once said of his protest songs: "There are some here that I could not write today. I don't believe in them as I once did... I don't regret the loss." But what has he gained?

In 1969 Simon and Garfunkel released *Bridge Over Troubled Waters*, in its day the largest selling album in rock history. It is also one of Simon's most calculated works. It contains one of the finest songs he has ever written — "The Boxer" and the most commercial — "Bridge Over Troubled Waters." In fact, it contains something for everyone, a little jazz, a little rock 'n' roll, something sentimental and something romantic. It is slickly recorded by Roy Halee, expertly arranged, and Garfunkel's sonorous voice stands out beautifully. It contains many fine songs yet, except for "The Boxer," none of them are really affecting. It is a case of the arrangements taking control of the songs.

After *Bridge Over Troubled Waters*, Simon and Garfunkel split up. Simon tried to forge a career as a solo act; Garfunkel went into acting.

As a solo artist, Simon has become the troubadour of suburban disillusionment — the poet of urban melancholy. His songs are about men and women who have made it ma-

terially and economically — as he has — and yet cannot break through to contentment and happiness. It is about the married couple in their thirties, with 2.5 kids, who worry about their tax returns, about declining education standards and who think about voting Republican just once. It is the dilemma of human relationships, only to find that they fail, because they have nothing more permanent than emotional commitment to stand upon.

In his first solo album, Simon talks about physical degeneration and weariness. It is a postcard album from someone who is not on vacation. His second solo album is the vacation postcard. *There Goes Rhymon* Simon exudes the kind of energy you expect from someone who can be very depressed about American life and yet not let it really get to him. The song "American Tune" (using the melody from "O Sacred Head Now Wounded") eulogizes the loss of the American Dream, yet resigns itself to practical acceptance of the false Dream: "Still, tomorrow's gonna be another working day/ and I'm trying to get some rest..." Other songs on this album moralize about simple rules of survival: "you gotta learn how to fall/ before you learn to fly," and "remember, one man's ceiling is another man's floor."

Still Crazy After All These Years shows that Simon has become introspective about his melancholy. Instead of asking: "What's wrong with the world?" he asks: "What's wrong with myself?" With the break up of his 10-year-old marriage, Simon became self-deprecating, treating love as a bitter-sweet exercise in futility. Life is a tangle of sad, polite (for Simon) emotions without any sort of spiritual or moral reference.

This year, with the release of the movie "One Trick Pony" and the soundtrack, Paul Simon shows the frustrating tendency to elevate depression and melancholy to a world and life view. His songs are all blues without the rhythm for the most part. He seems unable to push beyond his obsession with a very polite sadness. He is unable to distinguish any kind of moral drama or dynamism *behind* or *beyond* resignation. In one song he summarizes: "The more I get to thinking/ the less I get to laugh." The popularity of this sophomoric observation is exceeded only by its patent uselessness. One is tempted to respond with a "so what."

Simon seems to run only one major risk in his recent work: that of becoming boring. And that risk exists because Simon is unable to take other risks.

It appears that, in 1980 at least, the "words of the prophets" are *not* written on the subway walls.

Season's GREETINGS

Continued
from
page 20

KASTELEIN: To all my friends, sincere good wishes for a blessed Christmas and a prosperous New Year.
Miss Riek Kastelein, 460 - 314 Oxford St., London, ON N6H 4N8.

KITS: For all the family and friends, a blessed Christmas and a happy New Year.
From Mr. and Mrs. H.J. Kits, 64 Arb Close, Red Deer, AB T4R 1E8.

MAAS: Matthys and Nely, wishing all our relatives and friends a blessed Christmas and a happy New Year.
13 Sullivan Dr., St. Catharines, ON L2N 1K3.

MIEDEMA: Mr. and Mrs. T. Miedema wensen familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
90 Lakeport Rd., St. Catharines, ON L2N 4P8.

PASMA: We wish all our relatives, friends and acquaintances the joys and blessings of Christmas and God's guidance throughout 1981.
George and Alice Pasma and family, 263 Clarksdale Rd., London, ON.

RHEBERGEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Gerald and Frances Rhebergen and family, R.R.#2, Tottenham, ON L0G 1W0.

RUMPH: Wij wensen alle kinderen, kleinkinderen, broers en zusters, familie, vrienden en bekenden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
Mr. and Mrs. Thys Rumph.

SCHUURMAN: A blessed Christmas and New Year to relatives and friends far and near.
Reini and Cor Schuurman and family, R.R.#2, Branchton, ON.

STRUYK: To all our relatives and friends, the Lord's richest blessings for Christmas and throughout the New Year.
Peter and Henny Struyk and family, R.R.#3, Calstor Centre, ON.

VANDERLINDE: Wij wensen al onze familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar.
Willem en Florence Vanderlinde, 1371 La Salle Rd., R.R.#4, Sarnia, ON.

VAN HARMELEN: We wish all our relatives, friends and acquaintances a blessed Christmas and New Year.
Rev. and Mrs. J. Van Harmelen, Palmetto, FL.

VAN MARRUM: We wish all our relatives and friends a merry Christmas and a happy New Year.
G. Van Marrum — Smithville, H. Van Marrum; Tommy, Theresa and Andrew — St. Ann's.

VEENSTRA: Mr. en Mrs. P. Veenstra, wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor het jaar 1981.
53 Ghent St., St. Catharines, ON.

Review of the World Day of Prayer devotional material

by Christina Pleizier

Mrs. Pleizier is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

March, 1981 still seems like a long way off, yet we must give it some thought now already. March is the month in which the annual World Day of Prayer takes

place, and devotional material must be ordered soon.

This year we have received two sets of material, one from the Women's Interchurch Council of Canada (WICC), and the other from the National Association of Evangelicals (NAE).

The WICC material has been prepared this year by Native American Indian women. The theme is "The Earth is the Lord's." It explores the beauty

and abundance of the earth, and the sinfulness of man who has tried hard to destroy it by pollution, misuse and corruption. It is a subject close to the heart of North American Indians. The theme is developed beautifully by passages of scripture which speak about the beauties and bounties of creation, and the effects of sin on it. It makes us stop and think of our own involvement in our environ-

ment.

For this reason, this material makes an excellent basis for discussion by Christians. The content of the material does have its drawbacks, however, and therefore we suggest that you take every opportunity to become involved in the preparation of this service, and express your views on the content and the presentation of the material.

First, although it calls

people to repentance and positive action, it does not explicitly point to Christ's redemptive work as being the only source of renewal in this world and in the hearts of men. Secondly, the authors have tried to combine Indian religious concepts with Christian ones. Such concepts as a 'cycle of life' and 'attempting to reach union with the Great Spirit' are reminiscent of Eastern religions. The service also includes several rituals and quotations from Indian ceremonies and traditions having no basis in Christian thought. We should be very careful that the symbolism being used here does not conflict with what the Bible teaches.

The theme of the NAC liturgy is "Revive Us Again." It describes the miserable situations in which much of humanity is suffering, and calls on Christians to repent and return to the Lord and His commandments in obedience and confidence — a real revival.

This material is well-prepared and organized. With a combination of informative observations and quotations the problems and solutions are sketched out. Suggestions are made for sermon topics. Prayers are not all written down to be repeated word for word, but allow for spontaneous prayerful response to the meditations.

The authors suggest that those organizing a program with this liturgy be creative. This is a good idea. Although the message is sound and thought-provoking, it missed one important element that we would suggest be added to the program: there is no mention of the fact that only through Christ's blood is revival possible. Revival is a response of God's people to His message, but a response that is worked by the grace of God through Jesus Christ.

In conclusion, both of these World Day of Prayer liturgies present a critical view of what is wrong with the world today, and we as God's people must try to find solutions by the light of His Word. Use every opportunity to explain to our sisters in the faith in your community how we can and must present the whole gospel message in order to be truly effective.

LET'S PLAY CHESS

Editor: Pete Layer

#854

A. Doborgintse,
Russia, 1946

10

#855

H. Ahues,
Germany, 1962

10

9

3-mover 3pts.

8

2-mover 2pts.

Notes:

Problem solving gets easier with lots of practice. First, try if you can to find a solution to Black defenses (In #855 an obvious one is 1. ... RxP ch., 2. BxP.) Next inspect the board for White pieces which do not have an obvious function. They may be the one to use for the key. You can probably solve these two problems by using such a technique.

Please give the key, threat and all variations for #854 and the key and threat, if any, for #855.

Send in your solutions to the December problems, #852-855, no later than January 20, 1981. Five days later for those who do not live in Ontario.

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Calendar Of Events

Ontario

Nov. 4-
Dec. 16

Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.

Jan. 9-
Feb. 20

"Focus on the Family" film series by Dr. James Dobson, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.

Dec. 13

A Christmas Choir and Organ Concert in St. Catharines, on Saturday, at 8:15 p.m. in the St. Thomas Anglican Church, with the combined choirs and brass quintet from Toronto and Bowmanville, under the direction of Leendert Kooy. Andre Knevel at the organ.

Dec. 14

Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews, Trinity Chr. Ref. Church of St. Catharines at 8:00 p.m.

Dec. 21

Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews in the Second Chr. Ref. Church, Steeles Ave., Brampton at 8:00 p.m.

Christmas Concerts
With Choirs, Brass, Band, Orchestra under the direction of Leendert Kooy:
St. Catharines — Dec. 13: St. Thomas Anglican Church, Ontario St. Also with organist, Andre Knevel.
Bowmanville — Dec. 20: Rehoboth Chr. Ref. Church, Scuggog St.
Willowdale — Dec. 26: (Boxing day), Willowdale United Church, Kenneth Ave.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Dec. 19	Wed. Dec. 17	Fri. Dec. 12-10 a.m.	Thurs. Dec. 11-10 a.m.
Dec. 26 ***	— NO ISSUE —	***	***
Fri. Jan. 2	Wed. Dec. 31	Fri. Dec. 19-10 a.m.	Thurs. Dec. 18-10 a.m.
Fri. Jan. 9	Wed. Jan. 7	Wed. Dec. 24-12 noon	Wed. Dec. 24-12 noon

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Books

Biography Unique Canadian evangelism

Missionary on Wheels by Vera Fast; published by the Anglican Book Centre, Toronto, ON, 1979; pb. 158 pp.; \$6.95. Reviewed by Rev. Leonard T. Schalkwyk, Williamsburg, ON.

This book deals with a very interesting subject, The Sunday School Caravan Mission in the Canadian West.

In England, a refined, rich lady, Eva Hassell, became concerned by the fact that in the "rough and raucous" Canadian West, children often were not able to attend Sunday school, because they lived too far away in the bush. The more she read about it, the more concerned she became. But no one

shared her concern.

However, the indomitable Eva could not be stopped. In 1920, she set sail for Canada herself. In Winnipeg she bought a bus with a real engine in it. (Horse-drawn carriages were less expensive those days.) She paid for everything with her own money. In the van she put a primus stove, sleeping bag and some other requirements: She was ready for her mission. She swung her "truck" into the Winnipeg traffic and soon was out of the city to the faraway places.

The beginning was not very encouraging. She describes the trail to Regina as "an earth road with ruts about two feet deep." But

once she had reached an isolated homestead or settlement, she would start organizing and teaching a "Sunday school." After a few weeks, she appointed her successor and carried on.

Despite a variety of accidents, she pressed on. When the van had rolled over into the ditch, she obviously needed help, but minor engine repairs she did herself. Often she had to leave the bus alone and go by foot into the mountains of British Columbia to reach the isolated log homes. One summer she walked 1,693 miles in addition to 4,000 miles with her motorhome.

At last her vision caught fire. In 1950 there were 30 gospel camper

trucks on the road, roaming the West during the summer. All workers and drives were women, Eva being their "general." She spent over 50 years in this work, while she could have led a leisurely life at home in England. But she "put the church on wheels." She taught the Gospel in an evangelical way, urging the

children to ask Jesus for forgiveness of sins and to lead a Christian life. Her work should have been more church-related, but I think the Lord blessed her. I heartily recommend this exciting and informative book to anyone who loves the Lord and our country. We should know more about those daring church pioneers in Canada.

Sociology Planning for a useful retirement

Retirement by Robert K. Kinzel; published by AMACOM, New York, N.Y.; clothbound, 131 pp.; \$16.95. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, ON.

Robert Kinzel has written a practical, step-by-step book on how to plan for retirement. He has suggestions for financial planning, for planning for a changed lifestyle, for attaining a gratifying life after the activity and social contacts of one's work life have stopped.

Kinzel's book is an excellent and

timely one. Planning their retirement is almost as repulsive an idea for many people as planning for what will happen when they die. Indeed, for some people the two ideas are practically synonymous. Kinzel's book points out the fallacy of such thinking and he himself is an example of practicing what he preaches. He did the research for and wrote this book after he retired from a management position in a different field.

There is no obviously Christian thrust in Kinzel's book, and it leaves me with questions about the church's role in relation to retirees. There is a growing ac-

ceptance of the fact that the population of retirees is growing rapidly and the church needs to minister to them. But how can the church use the gifts of the retirees? And can the retirees consider themselves to have retired from work but not from life?

Retirees have the freedom and time to minister to the Body of Christ. Kinzel says good things about the kinds of service retirees are particularly qualified to give. I would want to ask our retirees to plan how they will serve the kingdom in their retirement. We would all be richer for it.

The church The church's task in the world

The Church and Its Social Calling published by the Reformed Ecumenical Synod, 1677 Gentian Dr., S.E., Grand Rapids, MI, U.S.A. 49508, June, 1979; pb., 102 pp.; \$2.50 (U.S.). Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

This booklet was submitted to the Reformed Ecumenical Synod (RES) assembly, which was held in Nimes, France. It also served as a basis for a discussion held in Boston, MA. in 1979, with a delegation of the World Council of Churches (WCC) on the topic of the social posture and calling of the church.

In this study, the committee, made up of 16 members, with Dr. Klaas Runia as General Convener, has presented the RES member churches with an excellent biblical theological analysis of the social calling of the church. A brief survey of the various Christian positions on the issue are presented. Biblical data on such topics as the

kingdom of God and the church are examined.

The committee concluded that it is "contrary to biblical teaching to identify social and political welfare with the salvation brought about by Christ." It also states that the church "may never allow itself to be turned into a social or cultural or political movement or party, nor should it ever identify itself with such a movement or party. Its task is not to develop all kinds of socio-political programs or to design blueprints for the world of the future." A good emphasis!

Just two comments. The religious causes for poverty in the Third World do not receive adequate attention. Also, I am surprised that the committee has no member from Indonesia where poverty and economic injustice are part of life for so many.

The booklet is excellent study material. It should stimulate further discussion on the vital social task of the church.

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Books

Bible Study

The God of war and peace

The Problem of War in the Old Testament by Peter C. Craigie; published by Wm. B. Eerdmans of Grand Rapids, MI, 1978; in Canada: Oxford University Press, Don Mills, ON; 122 pp.; \$3.95. Reviewed by Peter Slofstra, Orillia, ON.

In his book, Peter C. Craigie asks whether God can be both loving and warlike. His answer is yes.

The bloodshed and military conquests recorded in the O.T. are indeed a problem for many Bible readers. Some skip these pages entirely. Others quote them with

blood-curdling enthusiasm in their Bible study groups and Sunday School classes.

Craigie, professor of religious studies at the University of Calgary, neither skips the battle scenes in the O.T. nor glamorizes them. Instead, he understands Israel's wars and God the warrior from a redemptive-historical perspective. The result is that we are shown that God is warlike only because as Immanuel, (not transcendent but immanent God) he "participates in human history, through sinful human beings, and

through what have become the 'normal' forms of human activity." Israel's bloody encounters are not described to incite us into holy wars, like the blood thirsty Crusaders of ages past. Rather, we are shown the ultimate defeat of the northern and southern kingdoms, through which an urgent longing for the Prince of Peace is awakened. The warfare of the kingdoms of Israel and Judah is, for Professor Craigie, an antitype of the shalom of the kingdom of God. As we read the O.T. we must see how it fits with the whole of biblical revelation, never for-

getting that "God the Warrior became the crucified God."

One can not solve the problem of war in the O.T. in 122 pages, but Professor Craigie has isolated the issues, raised the relevant questions and sketched a sound redemptive-historical framework within which the problem of war can be discussed. A reading of this book will definitely help you see how the war literature of the O.T. fits into the whole of God's revelation.

If you are wrestling with the

problem of war and the Christian, do not overlook Report 37 in the 1977 Acts of Synod, entitled "Ethical Decisions About War." Though he published his book a year later in 1978, Peter Craigie does not mention this helpful report among his "Suggested Readings." Unfortunate! Since he is not Christian Reformed, he can be forgiven this oversight. The Eerdmans Publishing Company, however, could and should have helped by bringing this synodical report to his and, consequently, to our attention.

Sociology

The hypocrisy of abortion

Death before Birth by Harold O.J. Brown; published by Thomas Nelson Publishers, Nashville, TN, 1977; in Canada: Nelson Canada Ltd., Don Mills, ON; paperback, 164 pp. Reviewed by Hans W. Zegerius, Arthur, ON.

Harold O.J. Brown is a professor of Systematic Theology at Trinity Evangelical Divinity School, Deerfield, IL. He holds a B.D. and Th.M. from Harvard Divinity School and also studied in Marburg, Germany. He has several other books to his name, dealing with Christian living in a world of conflict.

This particular book is a scathing indictment of the course taken by the Supreme Court of the

U.S.A. and North American society in regard to abortions. It deals specifically with the decisive actions of the Court in the cases of Roe vs. Wade and Planned Parenthood vs. Danforth. It is thoroughly researched and skillfully documented. Though written primarily for Americans, it is valid for the Canadian scene as well.

The writer argues the case against abortion on demand for Christians as well as non-Christians. He does justice to both and should be heard by both. For Christians, he calls for strong and effective witness and counsel, as well as for compassion for hurting people. He shows that it is sheer hypocrisy to avoid calling an unborn child anything less than a human being. He lays the connec-

tion between abortion today and a common practice of euthanasia tomorrow to get rid of defective, unproductive, or unwanted lives of any age.

Brown tells of the rise to epidemic proportions of reported child-abuse along with the rise of the number of abortions. He points to the denial of the right of fathers in this matter, and to the perversion of the medical profession, when part of it derives its primary revenue from the destruction of life. He shows the bias in sex-education in public schools, but also addresses the lack of reaction and effective witness on the part of the Christian community.

This book is not shocking, but it is frightening both by its well-

founded arguments and its look into the future. It should be in the hands of parents, pastors, and teachers. Together with Jean Staker Garton's *Who Broke the Baby*, it should be read by anyone who needs answers in the area of human sexuality, birth-control, and abortion.

A C.C. subscription would make a good Christmas gift.

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